

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editors: { FRANK R. MILLICAN
JOHN S. BARR

Editorial Board

Chairman, Rev. CARLETON LACY

Vice-Chairman, DR. Y. Y. TSU

Rev. C. W. ALLAN

Mrs. C. C. CHEN

Dr. EULA ENO

Dr. P. C. HSU

Miss KIANG KWE YUIN

Mr. KIANG WEN-HAN

Dr. J. USANG LY

Dr. C. S. MIAO

Mrs. D. ROBERTS

Rev. A. E. SMALL

Miss TSAI KWEI

Rev. Z. K. ZIA

Correspondents

Dr. R. G. AGNEW

Rev. E. BALLOU

Bishop R. O. HALL

Rev. E. C. LOBENSTINE

Mr. E. LOCKWOOD

Dr. D. W. LYON

Mr. GILBERT MCINTOSH

Rev. HUGH McMILLAN

Rev. E. ROWLANDS

VOL. LXX

April, 1939

No. 4

EDITORIALS

EASTER HOPE

"Hope springs eternal in the human breast." That is the way we are made, and that is the way the world is made. There are some who profess to believe otherwise—and yet cling to life to give the lie to their professions. It was Sakyamuni—perhaps the Buddha of fiction more than the Sakyamuni of fact—who carried the theory that all life was evil to its logical conclusions. If all life were evil then the only escape from pain and evil was escape from life. So we have the nirvana of non-existence, so far as conscious individual life is concerned. Salvation and the only true joy—if unconsciousness can be termed a joy—was to be absorbed back again into the great Womb of Nature.

Simpler souls not perverted by the subtleties of philosophy instinctively live in hope. They read it in nature. The spring brings so many unmistakable evidences of the emergence of life. How marvelous even in winter to see forsythia send forth its buds from the "dead" stalk or branch, to see the tulips of rosy hue, the pansies and daffodils, by some strange alchemy of God, convert such apparently sombre things as clay and water and air into colors that delight the human heart. Then, too, we see the unfolding in children of beauty of body and soul and somehow, we feel—yes, instinctively, if you will—that there is in that soul an element of

immortality. So all races have their practices, like ancestral worship, confirming this faith.

And what message has this for us in the midst of the cruelties and sufferings of war. Were there no hope for the future, all this would be worse than meaningless. The problem of evil, and especially "unearned" suffering, is forever rising and demanding a solution. But the heart of man seems incurably full of hope and this hope is grounded in more than instinct. It is substantiated by reason. Keen-minded men argue that apart from this faith there is no meaning to life. There is too much in the universe that gives the lie to the thought that the universe has no meaning. But to the Christian the conviction of immortality is rooted in more than instinct or reason. It is grounded in historic fact—the fact of the Living Presence which put an end to all doubt in the minds of the scattered followers of the crucified Master and the continuing fact of that Presence in the minds and hearts of countless believers down through the centuries.

So faith—the Easter hope—triumphs even in war-torn China, for
"Through the wideness and the depths of Thy great love,
Those mortals who have carried here such desperate loads,
Are knowing even now, their crosses' sure fulfilment
In Thy eternity."

FOLLOW UP MADRAS

Just as in golf a stroke must be followed through to be successful so the new inspiration and high resolve of the Madras Conference must be followed up if abiding results are to be attained. It will not do to declare the meeting a grand success and then bury it in volumes of reports. The new appreciation of fellowship, international and interdenominational; the renewed emphasis on evangelism, the new vision of a Universal Church making its rightful contribution to all aspect of human life, these and other gains must be only new starting points for further advance. High resolves not followed up are worse than no resolves at all, and only partial follow up in the way of a few sporadic efforts will be a betrayal of the full purposes of God for the Church.

A good beginning has been made. Literature relating to the Conference is being carefully prepared. Some of the best minds of the Conference are giving their thought to this work. In due time the official publications of the Conference will be available. This set of books will look quite respectable on our library shelves alongside the pre-Conference volumes and the publications of previous conferences. But the real test will come later. What provision is being made that the findings and inspirations of the Conference will not be buried there. World Focus by Edinburgh House Press, a pictorial featuring the Madras Conference, is a good beginning. In China as set forth in last month's Editorial, we have the promise of some carefully prepared follow-up literature. Full reports at all kinds of gatherings of school and church, and local reports from delegates will help much. But, beyond this, plans should be made not only for wide distribution of literature but also for widespread

and careful study. Study groups for this purpose in all centers might well be organized and specially prepared syllabus and other materials should be made available. Religious periodicals can do much to sustain interest. The suggested simultaneous movement for evangelism in all lands is especially worthy of support.

Another commendable phase of follow-up is the international teams invited to tour among the churches in America and England. In this day of over-emphasis on nationalism, of mutual suspicion and rivalry among nations and of unprecedented armament preparations the Church of Christ holds the key to the only way to permanent peace and good-will among the nations. The appearance of teams of delegates from various nations, demonstrating their oneness in Christian fellowship in spite of wars and political strife, of racial and social antagonisms, will do much to visualize the Christian spirit of world brotherhood. It is to be hoped that such international teams will be invited to travel among churches of all countries as far as is possible.

Again much can be done by the continuation of friendships through constant personal correspondence between Christians of various nations. This has its risks but, as Miss Spicer has pointed out, "In this day and generation the Church must not only be a witnessing Church but also a suffering Church, sharing with her Lord and Master His Cross." She has rightly added, "The evils of the present order are too deeply entrenched to surrender to any easy-going policy of good-will and benevolence." One of the leaders of the Oxford Group in Japan, after a week of spiritual fellowship with Christian brothers and sisters in China, was led to resolve to write one letter every day to some Chinese Christian friend. How much that may mean in the way of mutual understanding and good will!

WHEN ONE MEMBER SUFFERS

Paul pictured the Church as an organism, the body of Christ, in which if one member suffers all suffer. Never was there a greater opportunity for the Church to demonstrate this oneness and this sensitiveness to the suffering of others than at the present time. Reports from all sections of bleeding and torn China bring news of practical expressions of human sympathy in innumerable ways. Every church and school and hospital in China now has its opportunity to serve as Christ served those who were in need.

Moreover, this opportunity is not limited to China. The call for help has gone forth to all lands and the response has come from all quarters of the earth, not only from overseas Chinese but from many others in India, America, Europe, Great Britain and other places. Constant streams of funds for relief are now pouring into China from many organizations. In our March issue was a report on international cooperation in Student Relief. The two articles on "*Christian Activities in War-Torn China*" describe relief processes of various types which are now being carried on in many places—for the sick and wounded and homeless, for schools and hospitals and orphanages. Besides many smaller gifts from individuals or local groups, large funds are coming from such organizations as the

International Famine Relief Committee, the International Red Cross, The British Fund for the Relief of Distress in China, the two American Advisory Committees, the Church Committee for China Relief and the National Christian Council of China.

While we rejoice at this world-wide response to human need, we recognize that much more could and should be done. Moreover, such aid is going to be needed for a long time—so long as war continues and then during the period of reconstruction. It is important then that there be careful organization and correlation in all this work, both for the raising of funds and for supervision in the use of the available funds. The Church is central in a large part of this relief work. It is then especially important for the Church that it give the best possible account of its stewardship in this task. Only thus can it effectively demonstrate the truth of the Christian claim that the Church is one Body in which if one member suffers all suffer.

CITY CHURCHES

The Madras Conference included a special group on The City Church, of which Mr. E. H. Cressy was chairman. This group included pastors of large city churches from a number of countries and presented a report which advocated the setting up of certain tentative standards. Among other things it adopted the suggestion growing out of studies in India made by Mr. Merle Davis that the minimum active membership for an effective city church was 400.

Another recommendation called for a study, under the auspices of the Research Department of the International Missionary Council, of the whole city-church situation and possibilities. In conversations following the Conference, it was agreed that the first step might well be taken in the Far East in securing a list of city churches. This has already been taken up in India and it is hoped that such a preliminary list may be completed in China within the next month.

It is requested that the readers of this notice, who are in touch with churches having 300 members or more, will kindly send in information including the following items:

- Name of Church
- Address
- Number of members of the church
- Name of Pastor
- Approximate population of city.

Doubtless many church or mission administrators will be able to provide this information for all such churches connected with their missions or church parties. This information should be sent to Mr. E. H. Cressy, 169 Yuen Ming Yuen Road, Shanghai.

.....

PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS, AS FAILURE TO DO SO MEANS LOSS OF MONEY TO THE RECORDER AND LOST MAGAZINES TO THE SUBSCRIBER.

WAR-TIME ADDRESSES OF YOURSELF AND OTHER SUBSCRIBERS WILL BE GREATLY APPRECIATED.

EASTER MEDITATION

We think to-day, of that long wavering line
Of souls, who, in days so lately gone,
Have known the anguish of a cross;
Their meanest, scantiest hope,
Was but to live, and maybe, laugh a bit
Along life's way.
Theirs was no grievous sin, more than our own,
Yet some must ever pay the ghastly toll of war;
And mothers, children, crowds of sturdy men
Have borne, and uncomplaining, their burdens,
Until that gasping last,
When stumblingly they fell and died.
So many, living, never knew
Your Easter joy and mine;
Neither, that crosses nobly borne
Make man of Him a part.

We pray for those slain hosts; that somehow
Through the wideness and the depths of Thy great love,
Those mortals, who have carried here such desperate loads,
Are knowing even now, their crosses 'sure fulfilment
In Thy eternity.

Grant, Lord, that we who long have felt
The radiant hope of immortality,
May murmur not; but bear with certain strength,
And hope that grows and glows,
What comes of worst and best;
That each today may be a step ascending
Toward life's eternity, in Thy tomorrow.

Myrtle Sheldon Dyson.

Shanghai, China 1939.

WORLD BROTHERHOOD*

I hear the woodchopper's blows resounding,
 And the hills with clear bird-calls abounding,
 From the dark valley below, forth they fly,
 Lighting on tree-top high against the sky;
 To clarion call their vocal chords they bend,
 Seeking the happy response of a friend.
 Just as the birds with deep instinct of choice
 Seek the clear notes of a friend's well-known voice;
 May it not be that man, banishing strife,
 Will in true friendship find the fuller life;
 Then God—all the gods—will lend listening ear,
 And send to man the gift of peace so dear.

伐木丁丁
 出自幽谷
 嘤其鳴矣
 相彼鳥矣
 矧伊人矣
 神之聽之

鳥鳴嚶嚶
 遷於喬木
 求其友聲
 猶求友聲
 不求友生
 終知且平

*Verses from this Ode were written by Chow En-lai, leader of the Eighth Route Army, in the diary of Bishop Logan Roots on the occasion of his retirement from China. Tr. by F. R. Millican. The original from the Book of Odes (II, 1, (5)) appears below the translations.

———=0=———

GIFTS

A swaying bamboo pole,
 A beggar woman's net,
 A cry for food and dole.

* * *

I give, but I regret
 That alms feed not her soul
 Nor teach her self respect.

* * *

If I could give the goal
 Of love, I'd fill her net
 With life and win her soul.

—Archie R. Crouch.

The Meaning and Message of the Madras Conference*

S. C. LEUNG

ON a quiet and beautiful college campus about 16 miles from the city of Madras, 470 representatives of the Protestant churches of 70 nations gathered from all corners of the earth in a hard-working conference for an uninterrupted period of 18 days. The delegates, among whom no visitors were allowed, were comfortably housed and gave themselves seriously to the deliberations on the general theme "The Church"—out of which it is expected that something of extraordinary importance to the Church itself, as well as to the world in which the Church operates, will come.

Especially is this true when we begin to take into account the time, money and energy spent in connection with this gathering before, during and after the Conference. It was the longest Conference I have ever attended. Certain delegates from the more remote parts of Oceania and Africa were required to travel two or three months by the most direct route. A large body of special literature had been produced. Study groups on various topics of the conference had been organized in many countries during the last two years. Many busy and responsible Church leaders and mission board executives had put aside their immediate tasks for a few months in order to attend the Conference. It took 49 Christian leaders out of China for two months at a time when the country seemed to be in need of their service. The total cost must have come to a large figure in terms of dollars and cents, had we tried to tabulate all the expenses including travel, entertainment as well as salaries of those who had participated in the Conference. One would naturally ask: Was the Madras Conference worthwhile? Were its results commensurate with the outlay, material and otherwise? What were the significant things about it? What message did it bring to the Church and to Society? These are, doubtless, some of the questions that those of us who had the privilege of attending the Conference are expected to answer.

In the first place, one could not help being quickly and deeply impressed by the representative character of the delegates who made up the Madras Conference. While men were naturally in a majority, the fair sex was represented by one-sixth of the total attendance which was a larger proportion than at previous conferences of similar nature. The presence of young people was very noticeable. The student delegates in attendance had helped to bring the average age of the delegates down considerably. All the mission fields had their respective national representatives present with the exception of Korea, whose absence made a deep impression upon the Conference. The delegates from the younger churches for the first time in history had outnumbered those from the older churches. The various lines of Christian work were well represented including ministers, professors, writers, doctors, Y.M.C.A. secretaries and others. One might wish there had been more lay representatives in the Conference

*Address given at the February meeting of the Shanghai Missionary Association.

who were not under the employ of Christian organizations, but that element was not entirely lacking. China, at least, had a good specimen there. From the standpoint of theology, there were, among the delegates, the very liberal and the very conservative, as well as those holding views of various shades between the two. Politically, there were delegates from democratic and totalitarian states as well as from countries which cannot be conveniently classified under either. Even the two countries in the Far East which were at war with each other were adequately represented at the Conference. Looking at the present world conditions and tensions which now exist, we have to admit that the fact that such a representative gathering could be held, was nothing less than a miraculous achievement. I wonder if under secular auspices, such a conference of representative character could have taken place at this time.

Secondly, the element of Christian fellowship which pervaded the Conference was something that all the delegates regarded as most precious. There, a few hundred people, though coming from different historical and geographical backgrounds and with different personal training and experience, were thrown together in a most intimate way. They lived in the same dormitory buildings and ate in the same dining halls. They came to know each other's thoughts and opinions through informal conversations, discussion groups and plenary sessions. They worshipped together everyday and on two Sundays they partook in Holy Communion, one after the manner of the Reformed and Free Churches and the other according to the Anglican rite. One common faith in God through Jesus Christ had bound them together. It was truly an ecumenical gathering.

The Conference also presented unusual opportunities for the delegates to meet outstanding personalities who were brought together from many quarters. Among them may be mentioned the following: Dr. John R. Mott, the greatest living champion of the world missionary enterprise, who presided over the entire conference; Rev. C. F. Andrews, a saintly Englishman, wearing an Indian robe and walking about barefooted, whose life is symbolic of a foreigner's complete identification with India and her cause; Dr. E. Stanley Jones, the well-known evangelist in India, China and America whose passion for social justice is equally strong as that for the winning of souls; Dr. Henry P. Van Dusen, American Christian scholar who succeeded in getting the theologians of different viewpoints in the section over which he presided, to agree upon a statement on "The Faith by which the Church Lives," and Dr. Hendrik Kraemer, who became famous through his recent book, "The Christian Message in a Non-Christian World," which provoked much thought and discussion. Fellowship with these people and others was a high privilege which alone, according to some, would justify all the expenses incurred.

Naturalness, frankness and friendliness had characterized their behavior during those eighteen days. An American southerner sitting next to a member of the negro race, a well dressed English gentleman walking side by side with a bare-footed Indian, and a small group of Japanese liberals talking with a small group of Chinese patriots on the vital Sino-Japanese issues, were some of the impossible things

that were made possible in the Conference through Christian fellowship.

The third meaning of the Madras Conference which has occurred to me is that the younger churches have developed to the point where it calls for a readjustment of relations between them and the older churches. India and China had the largest delegations at the Conference. Africa was well represented. Far greater significance than their number, however, should be attached to the quality of their leadership. Their voices were quite articulate at the Conference. There was a time when the appeals on behalf of the younger churches were largely, if not exclusively, made by their missionary friends. Now they speak for themselves. Compared with Edinburgh and Jerusalem, no one in Madras could fail to be impressed by the remarkable growth of the younger churches. This is, of course, an answer to the prayers of the older churches, but it also creates for them a new problem which requires delicate and wise handling. For example, India is passing through the same intensive nationalistic stage which China went through about ten or twelve years ago. Like some parents who do not know how to be of help to their children who are coming of age, the older churches might feel irritated by the nationalistic expressions of some of the folks in the younger churches and inclined to lose patience with them. This presents a challenge to the older churches for sympathetic understanding, for Christian graciousness and for even greater willingness to help in a way that would capitalize the growing self-expression of the younger churches.

It was also brought out in Madras that the efforts through mass movements in India, the Dutch East Indies and Africa have met with remarkable success. We rejoice in this, of course. Such good work should not only continue, but also expand. However, I must point out the danger of following the line of least resistance, of putting quantity above quality, and of extending work among the primitive people at the expense of work among the people of higher culture. In this connection I hope our missionary friends in China will do their best to correct any possible wrong impression abroad that the opportunities for Christian work in war-torn China are less great than before. If Christianity is true to its mission, it should have a message and a ministry to any people in times of war as well as in times of peace.

Fourthly, we were impressed by the reports at the sectional meetings of the Conference which indicate, on the one hand, the open doors for forward evangelistic effort in some areas and, on the other hand, the closed doors for similar effort in other regions. The mass movements in Batak, South India and other places and the Youth and Religion Movement in China, are the examples of the former, while religious persecution and limitation of religious freedom by the state, which have become acute problems in many areas of the world, belong to the latter. The Madras Conference was made aware of the large areas in which no Christian effort for evangelization has yet been made. Its attention was also called to the unevangelized areas of life upon which no Christian influence is brought to bear, and to the growing forces of paganism in Christian and

non-Christian countries alike which are threatening our supreme loyalty to God. Christians everywhere are once again called upon to be loyal even if it involves suffering or martyrdom and to double their efforts in the unfinished task of Christianizing the non-Christian world.

In the fifth place the Madras Conference has brought to the Christian churches a deep sense of penitence in the midst of the present world crisis, and has issued a call to faith in God and in the ultimate victory of His Will. Few Christian conferences have openly admitted greater failure on the part of the Church than Madras. This note runs through almost all the reports and resolutions of the Conference. However, it must not be taken as a note of pessimism or of despair. Dr. Mott in his opening address made this remark:

"If we who have assembled believed that all of our churches had during the past two or three decades done all that we might have done to avert what so much distresses us, then we might be pessimistic. But with a sense of humiliation and contrition, recognizing that none of our churches singly or collectively has done a tithe of what we might have done to prevent what causes us so much pain and solicitude, then we are bound to have reasonable optimism."

This optimism comes from our faith in God who has a plan for the world, who rules and overrules in the midst of evils and who will finally triumph over all. Such a faith calls for our moving forward in the midst of difficulties instead of waiting for a better time.

The sixth point I wish to bring out is that the Madras Conference calls the Christian forces throughout the world to greater unity and cooperation. If we are familiar with the nature and history of the International Missionary Council under whose auspices the Madras Conference was held, and the various National Christian Councils in many countries it had helped to create since Edinburgh in 1910, we know it is not a half-hearted exhortation. The Conference pointed out that our lack of influence was partly due to our own divisions. The desire of some young churches for organic union was also noted and the older churches were encouraged not to stand in their way in bringing such a desire to realization. The idea of forming a World Council of Churches as approved by the Oxford and Edinburgh Conferences in 1937 was also welcome at Madras. A wise move was also taken to keep the International Missionary Council intact so that the world missionary enterprise will continue to receive inspiration and counsel from such an ongoing organization. A forward looking literature plan including the formation of a Christian literature department in the International Missionary Council and the promotion and correlation of Christian literature programs through the various National Christian Councils was agreed upon at the Conference. It is hoped that Christian literature will receive through Madras a great impetus to advance as did rural work through the Jerusalem Conference.

Finally, I must say that the message of the Madras Conference on social questions was on the whole sound and forward looking, in

spite of the disappointment on the part of some of our delegates. For example, justice in international relations was emphasized while imposition of the will of one people upon another by force, and especially the invasion of the recognized territory of one people by the armed forces of another, were condemned. The sacredness of human personality was stressed while discriminations, whether racial, cultural, social or sex, were denounced. Equality of opportunity for every person was upheld while the glaring disparities in the distribution of economic goods among men were deplored. Supreme loyalty to God was reaffirmed as the chief duty of all Christians, while religious persecution was pronounced as abhorrent.

It is true that direct references to specific situations which were uppermost in the minds of many delegates had been avoided. The reasons for not pronouncing moral judgment on those regarded as guilty of aggression and persecution, for example, were given as follows: (1) It would not change the situation for better by a mere statement; (2) It would aggravate the sufferings of the Christians in the areas concerned; and (3) It would split the conference and the International Missionary Council which has enjoyed the fellowship and confidence of the churches in all countries during the past years. Whether one is convinced by these reasons or not, it cannot be denied that the Christian stand on these burning social questions as regards moral principle has been stated in unmistakable terms in the reports and resolutions of the Conference.

In summing up, I may say that the Madras Conference was one of the most representative character, possible at this time only under Christian auspices; that Christian fellowship in the Conference meant a great deal to the delegates and gave them a vision of what a World Christian Community might be; that relations between the older and younger churches call for readjustment, and in this connection China's needs should be viewed with the proper perspective; that Christianity is challenged everywhere by the growing forces of paganism and must, with renewed and determined effort, take up the unfinished task; that the Christian churches should realize their failure with a sense of penitence, but go forward with faith in God and complete rededication to Him; that the Christian forces must seek greater unity and closer cooperation among themselves; and that Christian principles governing social questions have been enunciated which are left with us to apply to specific situations.

Such a Conference, then, was worthwhile. Its results will be far-reaching. Let us do all we can to make its influence felt at least in this part of the world.

The World's Student Christian Federation Leaders' Conference

C. S. TSAI & LIN YAO KUANG

From Madras to Alwaye

ONE of the unique things in the International Missionary Council meeting in Madras was the presence of the Student Christian Movements delegates, of whom there were some thirty coming from some 20 countries. They were partly responsible for

the bringing down of the average age of the entire body of delegates. The insight on the part of the I.M.C. authorities in taking this forward looking step to enlist these young delegates deserves commendation. The full meaning of such a step can only be appreciated long after the Madras meeting.

Taking advantage of the presence of these student delegates, the World's Student Christian Federation, through which these young delegates were enlisted, arranged a Federation Leaders' Conference right after the Madras meeting, Dec. 31, 1938 to Jan. 7, 1939 at the Alwaye Christian College, Alwaye, Travancore, one of the many native states along the southwestern coast of India.

In a third-class coach were packed like sardines some thirty young men and women literally coming from every corner of the world. This was an 'international coach' in the true sense of the word. Every person was decorated with flowers given by his or her newly acquainted Indian friends who came to see the group off. It was fairly late in the night when the train pulled off the Madras station southwestward bound to Alwaye. The group was full of spirit. They talked and sang and laughed, as if to make up for what they had missed so much when they mingled with their more mature and serious-minded seniors for the last eighteen days in Tambaram. What a great contrast! Some of the group managed to sleep despite the disturbing voices of "c-o-f—fe-e-e, c-o-f—fe-e-e" which one never missed in any station, big or small. Our poor friend from Siam had to volunteer to be the door keeper in order to keep people away from this "special coach" at every station. Thanks to him, for otherwise there would have been no peace.

Travancore enjoys the reputation of being the garden of India. Although the state is only ten miles in width and fifty miles in length, it has a Christian population of 1,006,000. The Syrian Church has really taken roots in the soil. St. Thomas was said to have come as a missionary in the early days of the Christian Church. Besides the Syrian Church, the Anglicans are also working in this state. The Alwaye Christian College is a union enterprise. The local Anglican and the Syrian Christians and the Hindus contributed a third of the money to build and equip the buildings, American and British friends gave another third and the government of the state donated the rest in addition to a gift of 20 acres of land. Christians constitute two thirds of the faculty members and the Hindus and Moslems one third. The same is true with the student body.

The Conference

The purpose of the Conference was two-fold: to discuss the implications of the Madras Meeting to the Student World, and to afford an opportunity for the Indian S.C.M. bodies to meet the student delegates to Madras and vice versa. The 30 odd India delegates constituted therefore half of the Conference. Dr. Visser A. 'tHooft, formerly General Secretary and now Chairman of the World' Student Christian Federation, served as the Chairman of the Conference. The meeting was opened by him on New Year Eve. On New Year Day, which happened to be Sunday, the entire Conference went to a nearby hill top for communion service in a Syrian church

in accordance with Syrian church rites. It was at once impressive and beautiful. This, together with the two communion services in Tambaram, was truly international and shall forever be treasured in the life of those who participated in it. The Conference was not only smaller in size, but was more lively and less strenuous. Each day began with a morning devotion which was immediately followed by breakfast. The three Bible study classes, led by Dr. H. Kraemer, the well-known author of the book "The Christian Message in a Non-Christian World" which drew so much attention and controversy before, during and certainly after the Madras Conference, Dr. T. Z. Koo, world-famous personality and secretary of the World's Christian Federation, and Mr. Owen from Australia, featured the first morning sessions. A break of one hour after the Bible Study was designed to give time for committee meetings and personal talks. Following this "free" period, there was the lecture hour in which at different times delegates spoke on the S.C.M.'s of their respective lands. After lunch, time was given for rest which was heartily welcomed especially by those coming from the tiring Conference in Tambaram. The British idea of afternoon tea did not fail to find its expression. The entire Conference was then divided into four commissions, namely; Nationalism and Internationalism, Follow-up of the Tambaram Conference, the S.C.M. and the Church, and the Three-year Plan of the S.C.M. The evenings were given to talks on religious subjects.

Three factors enriched the life of the Conference. The outing to Ernakulam was valuable not only because it engendered friendship in an informal atmosphere, but it was an eye-opening trip towards the understanding of true Indian life. The second factor was the presence of a Hindu leader in the Conference. He was able to bring to the fore now and then the Hindu point of view, which was indeed very helpful. The way the delegates lived in the Conference was the third important factor. To mention one thing, it was interesting and satisfying to see the commissions take turns to serve at the tables during meals. Visser 'tHooft, Kraemer, Robert Mackie and T. Z. Koo were not excepted.

S.C.M. in Various National Scenes

This was a series of platform addresses given by an American, a Chinese, a German, an Indian and a Japanese delegate. Great interest was aroused when the Chinese delegate and the Japanese delegate spoke in the same hour. The subject, "The S.C.M. in the Far Eastern Scene," was treated from the point of view of a Chinese and of a Japanese respectively. The Japanese delegate made a very great impression on the Conference. The Chinese presentation brought out two notes with reference to the situation: the note of indescribable suffering and that of hopeful confidence on the part of the Chinese people in the ultimate victory. The idea of development of the interior of China politically, educationally, economically, and in communications in the midst of a war against an aggressor nation was a great revelation to the Conference and it won great admiration. As part of a world movement, the S.C.M. in each nation was urged to pass courageously its moral judgment against aggression and persecution, to stand for justice, to rediscover our Christian Faith

in the light of the stupendous world issues, and to demonstrate its sympathy in concrete actions by giving help to the Chinese University Relief project. The American delegate told how the S.C.M. is growing in social consciousness, in awareness of the need of an inclusive Movement, and in awareness of its being a part of a world community which transcend all national barriers. He stressed the need of his Movement for clearer church consciousness and for more emphasis on the Bible. The whole crowd was thrilled by the story of how the German Movement, as a member of a persecuted church, was suppressed, how in the face of difficulty the Movement still finds its life. The General Secretary of the Indian Movement described the Indian Scene as one in which a people, 1/5 the population of the world, is engaged in self unification and liberation from subjugation. The Indian Youth is socialistic in outlook. Youth is following Jawarhalal Nehru's demand that the country must be industrialized. The Church of Christ, in spite of all its weaknesses has set up a certain moral standard in relation to social reconstruction. In this, the S.C.M. played an important role, notably by its stand for freedom of thought, for international ideals and for service to the non-Christian people.

Young India Today

A casual observer is liable to leave India with the impression that there is very little hope for India to attain its independence because the people are so poor and so very divided. Yes, poverty and division are facts, but there is *hope*—that is the conviction one cannot fail to get after attending this Conference. No less than four addresses were delivered directly or indirectly touching upon the above subject. The observations one gathers are as follows. In the first place, the Indian Youth are highly nationalistic. They resent alien domination to such an extent as to make people feel that they seem to lay the whole blame on the British rule, as though once the British leave India alone everything will be all right. To illustrate, "Youth resents the superiority complex of the westerners, including missionaries." "Youth is interested in economic development. India is industrially backward in spite of great wealth in the country. The reason for this is foreign controlled government." "Foreign domination has drained the last drop of the Indian blood." "India is not ruled in the interest of the Indian people. As a result, India becomes poorer and poorer, no attempt has been made to wipe out illiteracy, and India is not developed industrially." "India is tired of 'gradualness and progressiveness'. She wants an event to bring about a stop to imperial relation. What India needs is not a new constitution but a new atmosphere—a birth-right to determine her own future." Whatever one may say about this attitude, the fact that Young India today is craving for national freedom is too apparent to be denied, and its demand for liberation from foreign domination is only just. Give the Indians what is their birth-right and then let them wrestle with their own problems.

In the second place, Young India today is confident that their struggle will eventually bring about what they want. "Youth is convinced that India is bound to cease to be a subject nation."

"Gandhi's whole theory of struggle against the British is based on the faith that no nation can ever hope to wipe out the Indians." "Underneath the superficial differences and divisions, there is unity, i.e. a common culture throughout the history of India." "Indian Youth of today is frank, outspoken, critical and realistic. He thinks straight-forwardly, believes in the possibility of progress, and is prepared to lose himself for the cause of his people."

Thirdly, Youth in the main is quite indifferent towards religion. The foreignness of Christianity and the association of the word "missionaries" with "imperialism" have many a time caused resentment. "Youth is more interested in a free India than to preserve the Christian community." "Indian youth are keenly critical of Christianity in its failure to make a stand with regard to political issues." "90% of the population are illiterates. Bread and butter is their great concern. The fight is therefore the fight against the whole system of social injustice. The fight however did not start with Christianity." The restoration of faith was called for. But "faith must be restored in and through reason."

The Findings of the Commissions

I. Nationalism and Internationalism

Racialism was hit directly on the face. A challenge to racial discrimination came from South Africa. Regarding Nationalism the Commission called attention to four different types, namely, the self-integrating type, the self-expressive type, the self-sufficient type, and the aggressive type. The last two types were condemned. No severe criticism of imperialism in the past was encouraged for it would serve no useful purpose. It is one of the necessary stages in human progress. It should, however, be progressively changed today. Imperialism should give way to the common wealth of nations.

With reference to nations in conflict the Commission urged the distinction between reasonable and unreasonable situations. Although non-violence has a good beginning, nevertheless it has not been given enough time for experimentation. There should not be a general rule regarding the right and wrong of using violence. Individual cases must be considered. But in any case the *motive* must be Christian. The Commission, according to the report, endorsed the resistance in China as being right.

Condemned were those nations which are not themselves directly involved in war but which do lip service to the oppressed nation and yet sell ammunition to the aggressor nation. Nations must get at reliable facts, give relief to the suffering people and boycott the aggressor nation. They must side with the right. There is no such thing as neutrality. The suffering of one member of the community will inevitably affect all the other members.

The S.C.M.'s must endeavor to bring about international mutual respect, study seriously the international situation, get at the root causes of international conflict, and keep the lines of communication open between the students of the warring nations.

II. *Follow-up of Tambaram*

The findings of this Commission will form the basis of a statement which the Federation will soon send out to all national movements regarding the Tambaram meeting. In the introductory remarks of the statement, the purpose, the composition and the ecumenical nature of the Tambaram Conference will be pointed out. The life of the Church and the possibilities of the Christ will be touched upon. In this statement a section will deal with the *Missionary Task of the Church*, in which will be related the significance of this Conference. Important quotations will be taken from the reports dealing with the following topics: the witness of the Church, the unfinished task of evangelism, areas of life which are not yet touched, social and international issues, Christianity and other faiths, new understanding between Older and Younger Churches, indigenous church, and men needed for service in other lands. The last section of this proposed statement will deal with the *Tambaram Conference and the Student World*, pointing out that the Conference has helped the student to see what Christian faith is, that the student world is really an untouched area so far as evangelism goes, and that the thing that matters most is to discover the will of God for individual students and then to obey it.

This Commission also called attention to the importance of the Student Volunteer Movement. Two types of volunteer movements were mentioned. There is one kind which deals with foreign and home missionary movements, and another kind which enlists people to Christian vocation, such as Christian doctors and Christian teachers.

III. *Students, Churches and the Church*

The Church is different and distinguished from any human society. It is a God-given Fellowship—the Body of Christ—giving due emphasis to both the incarnating side as well as the suffering side of Christ.

The churches are the realization of the *Church*. We must therefore start with the given churches, as normal Christian life is lived in a fellowship. Therefore, the Church of Christ finds expression in the historic churches.

The churches and the Student Christian Movements have not given the students the right conception of the Church. Yet in spite of his critical attitude the student is still willing to stay in the Church and to bring it to betterment.

IV. *The Three Year Plan of the S.C.M.*

This Commission studied the Three Year Plan which the Federation worked out at Bievres. The following is the gist of the findings:

The S.C.M. is a movement with a message, which is the Gospel. It is therefore a religious movement rather than a social movement. Both Non-Christians and Christians are needed in the membership

of the S.C.M., but the central core must be the Christ and His Gospel. The Christian members should guard themselves against the attitude of superiority. The S.C.M. has a definite task of evangelism. The question should not alone be "Am I saved?" but also "Am I saving?" The S.C.M. members should not conceive of their religion as a nutshell in which to find peace and easy living, but as an ever agonizing and disturbing factor. They must plunge themselves into the environment and ask themselves the question, "How can we be better than the best of Non-Christians?"

Some Impressions

First, this Conference has made vivid the significance of the World's Christian Community through seeing the Federation at work. Nothing is like seeing things with one's own eyes. This Conference, we believe, must have been one of the most representative Federation Conferences. Africa was very well represented. Latvia also had one delegate. Then for the Chinese delegates to have Christian contacts with the Japanese delegates was an experience not to be slighted. The Federation members are in a unique position to do conciliatory work of this sort, as their youthful spirit defies the more cautious attitude of the older people, thus making a friendly and frankly chat more likely.

Secondly, this Conference certainly has afforded opportunity for delegates to understand India, especially the Indian Youth. To live, to work, to talk with and to be friends of the Indian delegates, to hear them speak and to see them fight each other over certain issues, is to have the best means possible to understand them. We were glad they gave us the element of hope in their situation.

Thirdly, one can not leave the Conference without the feeling that great emphasis was being placed on the importance of the Bible. The Bible study groups, the speech on "The Unity of the Bible," the proposal made by one of the Bible study groups to request the Federation to organize intermovement Bible study in the Pacific area, such as in the next Pacific Area Conferences, are some of the indications of this emphasis. "The right approach to the right faith must start from the Bible's claim of the Lordship of Christ." This is a good summary of the purpose of this emphasis. To the Chinese Movement, this emphasis comes as a challenge and as a warning. There is undoubtedly the need of our Movement giving more attention to acquainting our members with the Bible. But we must guard ourselves against taking the Bible into a vacuum and studying it apart from the pressing issues of our time.

Finally, the advantage of this Conference being so close to a World Conference is apparent, but it also suffered from this very fact. Delegates coming from the other Conference were literally worn out. And in addition to this drawback, there were people coming and leaving almost every day. These handicapped an otherwise very good Conference to no small extent.

The Church and Its Environment

EVA M. SPICER

IF in the face of the tremendous forces of organized evil today the Church is yet to be hopeful, what sort of Church must it be in relation to its environment? What sort of policy must it have? The Conference at Madras was in no sense a retreat from the evil and the suffering in the world. There was no effort to minimize the strength of the forces of evil, or the depth and extent of the suffering. Men had come straight from the evil and suffering, and they were concerned to bring these before the throne of God.

On the very first Day of Quiet, the leaders of the devotions showed how burdened were our hearts with the conditions of the world,—how we recognized not only the sin of the world, but the sin within the Church, how we recognized with awe how mysterious at times were the workings of God, and how hard a thing at the time, faith was. In fact I think it is true to say that it was the very condition of the world today, in all its horror, which constituted a very special word of God to the conference at Tambaram (Madras). I say that deliberately, although it was at this very point—the responsibility of the Church in relation to its environment, that there were the sharpest differences of opinion.

What is and what should be the responsibility of the Church for the environment in which it finds itself working—taking the environment in its widest sense to mean all those conditions,—economic, social, political, cultural, national and international, which form the society in which you and I as individual sons and daughters of God and as members of the body of Christ live and move and have our being.

There were at Tambaram, as in the Church outside, two widely—or seemingly widely—different points of view, with all shades in between. The first point of view is that which is expressed most forthrightly in the report of Section 13 on the Church and the Changing Social and Economic Order. It believes that “the Kingdom of God is Jesus” answer to the world’s ills. The Kingdom of God confronted the whole of the life of sinful man with God’s redemptive offer and demand. It was offered both to the individual and the collective will. The nation as well as individual was to embody this new order. The whole life was to come under a new redemptive sway. The whole report is a stimulating challenge to the Church to express in its own life the full implications of our deep-rooted unity in Christ which should transcend our differences of race, class, culture and sex, and to carry those same standards of brotherhood and equality into society outside, seeking to redeem it and fashion it after the manner of the Will of God.

This same view of the responsibility of the Church is found echoed in almost all the reports. The belief in Social righteousness was as an article of Faith. The challenge of Communism was recognized as being most serious in its passion for social justice, as

over against, at times, the seeming indifference of the Church. Over and over again in the reports, there is the recognition of the fact that the Church cannot preserve those values which all will recognise as Christian, if it does not have a positive policy with regard to those evils which are threatening the life of men at so many points.

For instance, in the report on the Christian home, there was a frank facing of the fact that home life in any real sense had become impossible in many places owing to the forces of modern industrialism. Perhaps the most terrible example of this is in parts of Africa, where the removal of men from their villages to the mines and other industrial concerns has left whole areas denuded of all men except the very old and very young. Of what use in such places is it for the Church to have programs for building up the Christian home? It must face the root difficulty and try to remove that. You can all think of problems in your own locality, such as opium or war, which are making inroads upon the home. You may do something for the individual, but it cannot be tackled adequately apart from a definite attempt to remove the evil at its source.

The reports on the Training of the Ministry and the Missionary recognize how important it is for the leaders of the Church to have a sensitive appreciation of the currents of political, social and religious life, as well as resourcefulness in interpreting the Christian message to the present generation of men. It is not in any desire to trespass on the legitimate fields of other organizations, such as the State, that the Church is beginning to accept more responsibility for the economic and social conditions in which her members live, but simply because she is coming to realise that in the highly organised society of today, she cannot maintain her own standards in her own life if she does not seek to leaven the society around her in accordance with the teachings of the Kingdom of God.

It is the same spirit as breathes in the report of Section 9B on the Christian Ministry of Health and Healing. We are realizing today that it is not enough to heal the sick. We must seek to tackle disease at its roots. To quote,—“Emphasis should not be on the mere dispensing of medicines, but rather on tracing each disease to its source, with a view to its elimination. Each Christian hospital should be a radiant center of health. It should educate the community it serves. Its purpose cannot be considered fulfilled unless its influence permeates the community as a whole and is manifest in clean streets, a pure water supply, better sanitation and cleanly habits.” It is the same spirit as breathes in such statements as: “Shall we rescue the wounded in war and not strike at the war system? Shall we pick up the derelicts of a ruthlessly competitive order and give them doles, or shall we build justice and the love of God into that economic system so that doles may not be necessary? Shall our religion function merely as charity, or as basic justice?”

But while this is the dominating spirit of the reports, and the dominating note of the Conference, there was another note struck at the Conference, and which appears to some extent in the reports, sometimes as a definite difference of opinion, sometimes simply as a modifying influence, making certain statements less strong on the

one side than they otherwise might have been. The supporters of this view were in the minority at the Conference, though a vocal and strongly represented minority. Many sections of the Christian Church not represented at the Conference would probably be nearer this position. It is that which believes that in between the first coming of Christ and the second, we can look for no radical change of the world order in essentials. Sin and evil will continue to be dominant in the world, and to think otherwise is to delude oneself with false hopes. The difference of opinion is expressed in a quotation from the Oxford Conference report on the attitude toward war. —“One view hopes for the elimination of war by the power of God working in history, the religious and moral enlightenment of men and the exercise of their free wills. The other view regards man as so bound in the necessities of a sinful world that war will be eliminated only as a consequence of the return of Christ in glory.” The difference in attitude would apply not only to war, but to other social evils as well. Holders of this view would put the main emphasis on the building up of the life of the Church itself, and witnessing actively to the outside world of the truth of God's revelation in Christ and his power to save. But they would not lead anything in the nature of a frontal attack on the entrenched evils of this world, believing that by doing so the Church might lose its essential life and character as a spiritual institution, and become simply one of the many parties and organizations that are competing to reform the world.

But even here, sharp though the cleavage is, there are two essential convictions concerning the function of the Church which are the same to both groups. Both believe that the Church must be a Witnessing Church, seeking to spread the good news of salvation in Christ to all who do not yet know Him. The Church which has no concern for the individual men and women at its doors, which has no desire to bring them the knowledge of the love of God in Jesus, is not likely to be very concerned with the social evils from which they are suffering. Naturally those who feel that the Church is not concerned with the social evils as such, will feel the importance of the witness to and conversion of individuals, but those who feel the call to social action also believe that the center of the problem of redemption lies within each of us, and not in the social-economic change, however essential that may be for a full redemption.

The emphasis upon the necessity of witness was a marked one not only in the reports of the sections, four of which dealt with various aspects of this problem, but in the speeches at the plenary sessions of the Conference. Especially there stands out in my mind a speech by Bishop Azariah of Dornakal, one of the outstanding figures of the Conference, where he stressed the fact that no Christian was too young in the faith to witness to others. He quoted from his own experience how ignorant and illiterate men in their efforts to tell others of their experience found adequate answers to difficult questions. One man was asked. “Have you seen God?” His answer was. “Sirs, you knew me two years ago. I was a drunkard; you know me now. I do not think I could have had all this change if I had not seen Jesus.” Again one illiterate Christian was told that

it was nonsense that a person can rise from the dead. He answered. "We bury a bag of rice in the field, and it dies, and a crop rises to feed us. Surely if God plants a life, He can raise it again." He told how he called upon baptized Christians to place their hands on their own heads, as if in the act of baptism, and to repeat after him, "I am a Baptised Christian. Woe unto me if I preach not the Gospel." He finished by saying with deep sincerity that it would be well if it could be said of the Church, as it was said of her Lord, "She saved others rather than saving herself." It is the life and witness of the common Christian that tells most powerfully.

Again both sections of opinion realized that in this day and generation the Church must not only be a witnessing Church but also a suffering Church, sharing with her Lord and Master his Cross. The evils of the present order are too deeply entrenched to surrender to any easygoing policy of good-will and benevolence. Only the highest quality of sacrificial love can make any headway against the terrible evils and suffering of today. Some of the Churches represented at the Conference such as the German, know what persecution is. Other Churches not present, such as Korean, were in the minds and thought of us all, as undergoing persecution. Those who attended the section on the Church and State said there were reports from many lands, of restrictions on religious liberty as well as some of actual persecution. In those lands where the Church is still free, we know that were she to attack more seriously the unjust rights and privileges of certain classes and orders, she might well find herself a persecuted Church.

It seems to me that the difference in attitude on the question of how far the Church should go in the attempt to mould its environment in the form of the Kingdom of God, depended somewhat upon the actual situation of the Church. The German Church which finds itself practically a prisoner of the State, is conscious that all it can do at the present moment is to bear a courageous witness to the pure Gospel of Christ. It cannot wage war on the evils of the system within which it lives, and therefore to it the voice of God bears that message. The freer atmosphere of America allows a greater reach to the minds of men, and the citizens of that country feel that upon them the call is laid to carry the principles of the Kingdom out into the world. They believe that only by so doing can they prevent the evils which have fallen upon other churches and other lands, from falling upon them. In the struggle of Christianity, as in other struggles, it is often true that the best form of defense is attack. I believe it is profoundly true that if we would prevent the terrible evils which have overtaken many nations today, spreading to others, we must not only seek to preserve the life of the Church in all its purity, but must seek to bring the principles of the Kingdom into the every day affairs of the market place and seats of justice and power.

China, as one delegate said at the closing meeting held by the China delegation, is still among those countries which enjoys many of the privileges of freedom, and where the Church is free and unpersecuted. I believe it would be well for the Church in Szechuen

were she not only to witness with a united voice to the power of Christ in the life of the individual, but also seek to raise the environment round about her, and the economic standard of her own members. You do not know how long the time will be in which you have the freedom that you now enjoy. Do all you can while you can, that the Christian faith and way of life may be so firmly rooted in your members and so plainly demonstrated in the community in which you live, that other ways of life and opposition will have no chance to push you out of the way and make light of what Christianity has to offer.

The Conference at Madras was a great one, but its meeting will be fruitless unless each of us seeks to put into practice its spirit and findings. Look carefully through the reports of the sections when they are published, and see what you are doing and what you can do that will make your church a more active witnessing church, more thoroughly leavening and serving its own community. The reports on the Economic Basis of the Church, the Church in the Changing Social and Economic Order, the brief but meaningful reports on the Rural and City Churches may have practical suggestions and hints. The reports on the International Order, and on Church and State will bring before you some of the larger problems with which the Church is faced today,—your church as well as others.

Finally I would add this word of warning. Whatever we believe about the extent to which the Church should seek to influence its environment, we all recognize that however constrained we are to do all that is in our power to live within the Church and within our community as members of the Kingdom of God, nevertheless the final outcome lies not with us but with God. It may be in the providence of God that we too are to become a persecuted not a free Church. We are not therefore to judge according to the world and denounce our efforts as failures and turn away from Christianity.

Christianity is the one movement that can face failure unafraid, for the Kingdom of God is not exclusively of this world. We do not judge as others do, simply by results. We seek to live according to this Will of God as revealed in Christ, and the outcome is with Him, not with us. Whatever our efforts—and the times demand that they be great—we come back to the conviction that our hopes lie not in ourselves but in Christ, and it may be that for us as for him, the way to the Kingdom lies through the seeming failure of the Cross.

—=0=—

What the Madras Conference Means to Me

C. T. TSAI

THE International Missionary Council met from December 12 to 29, 1938, in the Madras Christian College, Tambaram, India, under the Chairmanship of Dr. John R. Mott well known in ecumenical church circles. The discussion of the Conference centered around the building up of the Church in a world full of incalculable change, but full also of immeasurable opportunity, for the preaching of the Word.

It has been a great privilege to me to attend two International Christian Conventions, namely, the World Student Christian Federation Pacific Area Conference, held in Java in 1933, and this Madras Conference, last December. Although the nature of these two international gatherings was not exactly the same, both have thrown light and vision into my life. It was the excellent sense of unity and fellowship through the love of Jesus Christ in the Java Conference that helped me to make a final decision to choose evangelism as my life work; while through the India Conference I realized more the place of the Church in personal salvation and world salvation as well. I came back fired with enthusiasm and full of inspiration, but I find it difficult to formulate the impressions I have received from the Conference. However, I shall briefly mention five of them:

The World Scope of Christianity

When you are working in your own corner of the Church field you are inclined to think that you are rather lonesome, and it seems that the Christian forces are so very limited. The Conference helped me to feel otherwise. It shows us that the Word of our living Lord has been proclaimed far and wide through His chosen agency, that is His Church. Throughout the world there is a growing recognition of the world-wide Christian forces. For instance, the Conference was attended by 464 delegates from 70 countries representing all parts of Asia, Africa, Europe, North America, South America, Australia and the islands of the seas. Take Africa as an illustration: for the first time in its history, all parts of this vast continent were represented at a World Gathering, delegates being sent from Sierra Leone, Liberia, Nigeria, the Gold Coast, French West Africa, French Equatorial Africa, the Belgian Congo, Angola Portuguese, West Africa, Bantu South Africa, Southern Rhodesia, Northern Rhodesia, Portuguese East Africa, Nyasaland, Tanganyika, Uganda, Kenya, Egypt, the Egyptian Sudan, French North Africa. The representation from Asia was equally wide-spread. "Go ye, therefore, and teach all the nations....." His Command is being fulfilled.

The World Christian Fellowship

The Madras Conference marks a high point in world Christian Fellowship. The Conference was a remarkable success in that it enhanced the feeling of fellowship and harmony among the representatives of the Church from various countries and races, Western and Eastern. As the delegates talked and worked and ate and prayed together, it was natural that an intimate fellowship should grow up among them and that they should feel themselves one large family in the household of God. The worship part of the Conference was a very unique feature in the fellowship. There were two special services that will never be forgotten by the delegates at Tambaram,—the Communion Services on Sunday mornings and the Christmas Celebration on Christmas Eve. In that worshipping multitude, in which almost every people on earth was represented, one could feel that the pressing needs of the whole world were being lifted up before the loving All-Father, and we were getting closer one with the other and nearer to Him the Lord our God. The strongest single conviction among the delegates was that through the Christian

were she not only to witness with a united voice to the power of Christ in the life of the individual, but also seek to raise the environment round about her, and the economic standard of her own members. You do not know how long the time will be in which you have the freedom that you now enjoy. Do all you can while you can, that the Christian faith and way of life may be so firmly rooted in your members and so plainly demonstrated in the community in which you live, that other ways of life and opposition will have no chance to push you out of the way and make light of what Christianity has to offer.

The Conference at Madras was a great one, but its meeting will be fruitless unless each of us seeks to put into practice its spirit and findings. Look carefully through the reports of the sections when they are published, and see what you are doing and what you can do that will make your church a more active witnessing church, more thoroughly leavening and serving its own community. The reports on the Economic Basis of the Church, the Church in the Changing Social and Economic Order, the brief but meaningful reports on the Rural and City Churches may have practical suggestions and hints. The reports on the International Order, and on Church and State will bring before you some of the larger problems with which the Church is faced today,—your church as well as others.

Finally I would add this word of warning. Whatever we believe about the extent to which the Church should seek to influence its environment, we all recognize that however constrained we are to do all that is in our power to live within the Church and within our community as members of the Kingdom of God, nevertheless the final outcome lies not with us but with God. It may be in the providence of God that we too are to become a persecuted not a free Church. We are not therefore to judge according to the world and denounce our efforts as failures and turn away from Christianity.

Christianity is the one movement that can face failure unafraid, for the Kingdom of God is not exclusively of this world. We do not judge as others do, simply by results. We seek to live according to this Will of God as revealed in Christ, and the outcome is with Him, not with us. Whatever our efforts—and the times demand that they be great—we come back to the conviction that our hopes lie not in ourselves but in Christ, and it may be that for us as for him, the way to the Kingdom lies through the seeming failure of the Cross.

—=0=—

What the Madras Conference Means to Me

C. T. TSAI

THE International Missionary Council met from December 12 to 29, 1938, in the Madras Christian College, Tambaram, India, under the Chairmanship of Dr. John R. Mott well known in ecumenical church circles. The discussion of the Conference centered around the building up of the Church in a world full of incalculable change, but full also of immeasurable opportunity for the preaching of the Word.

It has been a great privilege to me to attend two International Christian Conventions, namely, the World Student Christian Federation Pacific Area Conference, held in Java in 1933, and this Madras Conference, last December. Although the nature of these two international gatherings was not exactly the same, both have thrown light and vision into my life. It was the excellent sense of unity and fellowship through the love of Jesus Christ in the Java Conference that helped me to make a final decision to choose evangelism as my life work; while through the India Conference I realized more the place of the Church in personal salvation and world salvation as well. I came back fired with enthusiasm and full of inspiration, but I find it difficult to formulate the impressions I have received from the Conference. However, I shall briefly mention five of them:

The World Scope of Christianity

When you are working in your own corner of the Church field you are inclined to think that you are rather lonesome, and it seems that the Christian forces are so very limited. The Conference helped me to feel otherwise. It shows us that the Word of our living Lord has been proclaimed far and wide through His chosen agency, that is His Church. Throughout the world there is a growing recognition of the world-wide Christian forces. For instance, the Conference was attended by 464 delegates from 70 countries representing all parts of Asia, Africa, Europe, North America, South America, Australia and the islands of the seas. Take Africa as an illustration: for the first time in its history, all parts of this vast continent were represented at a World Gathering, delegates being sent from Sierra Leone, Liberia, Nigeria, the Gold Coast, French West Africa, French Equatorial Africa, the Belgian Congo, Angola Portuguese, West Africa, Bantu South Africa, Southern Rhodesia, Northern Rhodesia, Portuguese East Africa, Nyasaland, Tanganyika, Uganda, Kenya, Egypt, the Egyptian Sudan, French North Africa. The representation from Asia was equally wide-spread. "Go ye, therefore, and teach all the nations....." His Command is being fulfilled.

The World Christian Fellowship

The Madras Conference marks a high point in world Christian Fellowship. The Conference was a remarkable success in that it enhanced the feeling of fellowship and harmony among the representatives of the Church from various countries and races, Western and Eastern. As the delegates talked and worked and ate and prayed together, it was natural that an intimate fellowship should grow up among them and that they should feel themselves one large family in the household of God. The worship part of the Conference was a very unique feature in the fellowship. There were two special services that will never be forgotten by the delegates at Tambaram,—the Communion Services on Sunday mornings and the Christmas Celebration on Christmas Eve. In that worshipping multitude, in which almost every people on earth was represented, one could feel that the pressing needs of the whole world were being lifted up before the loving All-Father, and we were getting closer one with the other and nearer to Him the Lord our God. The strongest single conviction among the delegates was that through the Christian

Fellowship it would be possible not only to remove the international differences and racial prejudices, but also to increase cooperation between Christian forces, which would help them to hold their own against the titanic power of the new paganisms in the West as well as in the East and to move forward towards world peace founded on love and justice.

Direction of Movement

It is worth noticing that some twenty-eight years ago in the first meeting of the Council held at Edinburgh out of twelve hundred delegates only a few were not of the Older Churches. In 1928 at Jerusalem out of about two hundred and fifty delegates, only about fifty were from the Younger Churches. At Madras, for the first time in the whole history of the missionary enterprise, those who are members of and represent the Younger Churches outnumbered those who came from the sending countries. The term "mission fields" has been replaced by that of the "Younger Churches" and the "Sending Churches" by "Older Churches." It indicates the great change in attitude and sentiment and also the trend is democratic instead of dictatorial. These terms appeared some ten years ago and have been in common use since the Jerusalem Conference. Originally, these terms meant mainly an objective to which many had not yet adjusted themselves. However, in the past ten years many important issues have developed which have helped in giving this programmatic attitude a wider and deeper sense of reality. On the one hand the sending Churches realized that we ought to abandon all notions of religious colonization and see the groupings of Christians that have come into existence by the work of Missions, "not as mission fields and fields of European and American Christian activity, but as new seedlings that have their own life, their own responsibility and their independent existence and rights." On the other hand, the Christians in the different countries of Africa and Asia have also in the last ten years considerably "grown in self-consciousness, sense of responsibility and activity." Although they have placed themselves before a heavier task and a wider range of responsibility, they are seeing their way more and more clearly. So the terms being used are not mere empty pious phrases, but facts representing reality.

The New Era of the Spiritual Crusade

In one of the discussion sections, the Unfinished Evangelistic Task has given us a picture of how great areas of the world are still wholly unevangelized. In India, in addition to a large number of Indian States in which few missionaries reside, there are areas consisting of two or three and in one case five million people without effective Christian witness. In Africa, even though there is an average of 56 Protestant missionaries to a million people in Africa, there are still many areas and tribes to be reached. South America presents another territory the occupation of which calls for the services of very many more national and foreign workers. In China it is estimated that 45 percent of the country is still practically untouched by Christian forces. The heart of Asia is still one of the world's



Dr. Mott—Dr. Warnshuis—Dr. Paton
(Chairman and Secretaries of the International
Missionary Council)



Dr. Wu Yi-fang acting as chairman of a sectional discussion.



Leaders of the World's Student Christian Federation
Rev. & Mrs. Visser 't Hooft. Dr. & Mrs.
T. Z. Koo. Rev. & Mrs. R. C. Mackie



Rev. C. F. Andrews talking
with two delegates



Dr. W. Y. Chen. Dr. & Mrs.
Mott. Dr. Wu Yi-fang

greatest unevangelised fields. Above all there still is the fact that doors wide open in the 19th century are closing to the Church. Lands once strongly Christian are becoming pagan and there are many signs of renewed persecution of Christians in different parts of the world.

At time likes this, every where in the world there is war or rumours of war. The beast in man has broken forth in unbelievable brutality and tyranny. Conflict and chaos are on every hand. It seems the bottom of the world is dropping out. Isn't the Christian Church today called to live and to give life in a world shaken to its foundations? If world changes depend upon the changing of life, and if evangelism is to effect a change in one's life, the power of Christ is then a process to transform man's hate into love and thus to remove the fundamental causes of war. And if the young people of this generation are the builders and the hope of the world of tomorrow, why should they not take up the responsibility of evangelism! Therefore, a spiritual crusade for today is urgently needed. Nothing is more crucial for the expansion of Christianity than to encourage the young folks to devote themselves to evangelism. Only so will the unwritten chapters of Christian Missions be written by them. Can the Church summon Christians everywhere to a new adventure for the Kingdom of God? Can it challenge youth to live dangerously for the sake of the Gospel? When that is accomplished the kingdoms of this world will be certain to become the Kingdom of our Lord.

The Greatest Challenge

Doubtless half of the world is bleeding both physically and spiritually, today. The basic principle of Christianity is being challenged. Naturally, there comes the question: How would you face it? Avoid it or accept it? Although we are not *of* this world we are *in* this world; so we should have the responsibility to lift it up into betterment. No expression on the pressing world issues was adopted by the Conference, with the exception of a statement on the Far East Conflict made by eleven delegates from six countries, as "Individuals" and "apart from the Conference and after its close." It is not difficult to see that by speaking the truth too frankly there might have been created a division in the Conference or the growing spirit of Christian fellowship impaired. Such a pronouncement might also have endangered the lives of those who are living in the midst of threats and dangers. These are the reasons why the Conference kept silence. But is there not another side? Granted that one of the Christian qualifications should be 'patience,' Christianity has been patient for almost two thousand years. Isn't that long enough? If silence is one of the best ways to deal with the world confusion, where then is the place for Christian faith, courage and the prophetic voice? Isn't this high time for us to speak and stand for truth and righteousness? A letter of the great Indian Nationalist and Socialist, Pandit Jawaharlal Nehru, to his daughter Indira, now an undergraduate in Oxford University, reads: "There is no peace for us in this turbulent twentieth century.....The whole world is in labour, and the shadow of war and revolution lies heavy everywhere. If we cannot escape from this unenviable destiny of ours,

how shall we face it? Ostrich-like, shall we hide our heads from it? Or shall we play a brave part in the shaping of events, and facing risks and perils if need be, have the joy of great and noble adventure, and the feeling that our steps are merging with those of history? Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Are we brave enough to accept His Word and follow Him whole-heartedly?

The Rural Church and the Rural Community in China*

FRANK W. PRICE

PROTESTANT Christianity is taking root in the villages of China. At least two-thirds of all Protestant Christians live in the country. The average rural church is only 32 years old and rural Christian work is still in a pioneer state yet rural churches have been growing more rapidly than city churches and the proportion of rural Christians to the population of their home communities is larger than the proportion of Christians to the population of any one province or of China as a whole. The growth in rural church membership has been most marked since 1922 and especially since 1932. The increase during the past five years has been approximately 30 per cent.

Three out of four rural churches started as branches of another church. One-third began in homes; one-half in rented buildings. There has been much emphasis upon extensive evangelism and preaching over a large territory, but not so much attention until recently to the building up of church memberships and the development of strong parish programs. The average rural church in East China, including both central churches and branch churches and chapels, has only 35 members. Seventy-three sample churches located in all parts of China, chiefly organized churches with one or more branches, show an average membership of 118 but 60 per cent have less than one hundred members. The parishes vary in size from a whole *hsien* or county to a group of villages within sight of each other. The average parish has a radius of about seven miles and one fifth of the villages in the parish area have Christians in them. About 60 inquirers are found to every 100 church members. Men outnumber women six to four but a larger proportion of women are becoming Christians now than ten years ago.

Although comparatively young and still weak in membership the rural churches are raising about two-fifths of their own support including current expenses and salary of the pastor or preacher. Within the past ten years they have contributed more than half of the cost of new buildings, repairs and equipment.

The rural church is beginning to take an interest in its community and to serve its community. This is true not only of rural

*The Summary of a Survey.

service centres in connection with Christian educational or social agencies but also of many ordinary rural churches which are awakening to their social opportunity and responsibility. Some kind of community service project is being carried on in 49, or two-thirds of the 73 sample churches studied. For the two great tasks of nurturing its own membership and of extending its witness and influence through its community the rural church is now feeling the need of special types of leadership and of more effective supervision.

The statistics used in this article are taken from a study of the rural church in China prepared for the Madras Conference. At the suggestion of the Department of Industrial and Social Research of the International Missionary Council a survey begun several years ago by the Rural Church Department of the Nanking Theological Seminary was broadened in scope. The results, including an extensive survey of all rural churches in a sample region—East China, and an intensive survey of 73 representative rural communities and churches in all parts of China, will be made available in tentative form at Madras and will later be published in book form.

In this article I shall summarise briefly some of the most significant facts discovered by the survey and give some of the interpretations and conclusions based upon them especially as they bear upon future mission and church policy and methods of training rural church leaders. The survey was almost completed when the Sino-Japanese war began. So much normal Christian work has been disrupted in one year of hostilities and such catastrophic political and social changes have taken place that the studies may seem to have only historical value as a picture of the rural church at the end of a period. However, there is much to learn from the successes and failures of the past and we believe that the data secured in this comprehensive survey, if thoughtfully considered, will throw much light upon the future development of the rural church, both under emergency conditions and in the years of rebuilding after the war.

Three Province Survey

The extensive survey of the three provinces of East China—Anhwei, Kiangsu and Chekiang—showed 1,824 rural churches and branch churches and chapels, representing 23 denominations and church groups. The number of churches has not increased greatly since the "Christian Occupation of China" survey of 1922 but membership has grown about 55 per cent. Three-fourths of these rural churches are in market-towns and large villages, one-tenth in *hsien* cities and one-tenth in the open country. One third of the churches have resident pastors or preachers, one-third are under circuit or itinerant preachers and one-fourth are entirely under lay leadership. Nearly three-fourths of the members in all these rural churches belong to farming families. But the different denominations vary considerably in the extent to which they are reaching the great rural population, 88 per cent of the total population, in East China. Too often the rural church limits its field to the *hsien* city or market-town in which it is located and neglects the great farming constituency all about it. Probably not more than one-third of the rural communities, market-towns and tributary villages, of East China, have

churches or branch churches located in them. Two-thirds of the rural communities are, therefore, unchurched. There is need for both extensive and intensive effort, extensive effort in the planting of churches or branch churches in new communities, and intensive effort in the cultivation of individual parishes within limited areas in such a way that the church may become strong in members and in quality of life, support its own leadership and work and affect deeply the life about it.

Survey of Sample Churches

The intensive survey of 73 sample rural churches in all sections of China was carried out with the help of teachers and students in Nanking Theological Seminary and nearly 200 missionaries and Chinese rural workers. The churches studied represent 13 provinces, 25 missionary societies and 15 Chinese church bodies, and 80 per cent of the Protestant membership of China so they may be considered a fair sample. Churches with different types of leadership, different methods of financial support, and different emphases in program, were included. A mass of information was secured regarding the rural communities in which the churches are located, rural reconstruction efforts by government and private agencies in these communities, and the history, membership, leadership and program of the churches themselves.

The Environment of the Rural Church

The studies reveal a very intimate relationship between the rural churches and their peculiar social environment. They are influenced by the inherited culture in which they are placed and by age-long customs and ways of living, and also by the profound social changes coming even to the villages as China feels the impact of modern forces and asserts her new national life. Many environmental factors condition the development of the rural church. Within recent years extensive research has been carried on in the field of agriculture and rural economic and social conditions. Our survey is a fresh approach to the problem in that it starts from the natural rural community, its organizations and needs, and includes many factors—rural leadership, recreation, recent social changes, moral and religious conditions—which have received little emphasis in other surveys. For instance we find that in 89 per cent of the sample rural communities gambling is considered the chief moral problem and in 100 per cent the worship of ancestors in various forms and the worship of the kitchen god are still prevalent religious observances.

The rural church is in turn influencing the society about it. Hitherto this influence has been largely personal through the evangelistic work and friendly contacts of missionaries, pastors, teachers and church members. But Christian group influence is beginning to be felt in many communities. Only in one church studied was there evidence of a mass movement toward the church. But in several of the sample churches families and clans are being won. One-fourth of the sample churches report "Christian villages," villages with a large number of Christians or deeply influenced by

Christianity. That there is great need for the winning of family and village groups in the rural church as a whole is shown by the fact that the average number of Christians per family in all the churches is less than two and the average number of church members per village less than eight.

Community and Parish Lines

Rural parishes in China tend to follow the lines of natural communities and groupings of villages rather than the boundaries of artificial political divisions. This is a hopeful sign. The market area or natural community seems to be the best unit for programs of rural service which depend chiefly upon social organization and the efforts of the people themselves rather than upon political administration, and for such voluntary societies as the church. A goal toward which to work would be at least one strong well-organized rural church, in every rural community, under good leadership and providing careful training for its members and a home ministry of service to the society about it. The natural rural community in China has on the average between 15,000 and 30,000 population and could well support a strong rural church. Fortunately there is little competition between denominations in the rural field as there is in many sections of the United States or England. Only one-fourth of the churches studied stress the denominational name in the sign over the church.

Composition of Church Membership

The analysis of the church membership in the sample churches reveal many interesting trends. The larger proportion of men has been mentioned. Christians are still far too dispersed, in families and villages, to make a deep impression on most rural communities. About half of the members live within 5 *li* (about two miles) of their church but the other half are scattered often to distances of ten miles or more. Seventy per cent of the members are farm owners or part owners; there is a much smaller proportion of tenants than in China as a whole. Some tenants may have been classified as part-owners but it is probably true that the tenant class (about 25 per cent in all China) is not being reached as effectively as the better class farmers. Very few landlords have become Christians. The proportion of "gentry" who have entered the church is surprisingly small but there are many obstacles in the way of such persons becoming Christians even though they may be friendly to the church. Teachers and pupils account for one-tenth of the membership; this is due largely to primary schools connected with about half of the churches. Most of the churches report some members from the merchant class in the market center. In a few churches immigrants from other sections have come in large numbers to the church but in the total membership of these sample churches native folk account for 92 per cent. The study of age groups in these 73 churches shows that the percentage of members between 20 and 30 years of age is much lower than in the general population. The disparity between the proportion of age groups in the church and in society as a whole is most marked in the case of young girls between the years of 15 and 20. This

is probably due to the fact that many of these girls are preparing for marriage or are beginning their homes and men pastors cannot reach this group easily. The rural church in China has appealed in general more to older than to younger people. However, a larger proportion of youth are found among inquirers and new members now coming into the churches.

The great majority of rural Christians are from the middle and lower economic strata. More than half of the church families reported have incomes of less than \$200 (Chinese) per year. The youth of the rural church in China is shown by the fact that six-tenths of the members are "first generation Christians;" however, 11 per cent are listed as "third generation Christians." In spite of the fact that the level of literacy is higher in the church membership than in the general population, only one-half of the rural Christians can read the Gospels for themselves. Twice as many men read as women. There is a wide variation among the churches, according to denomination, region, local leadership and program; from 20 per cent to 80 per cent of literacy being reported. The churches estimate that the average member attends worship and preaching services about half of the Sundays in a year. About one-fourth of the members are classified as very earnest and active, and about one-half as fairly active.

Rural churches, on the whole, have had a fairly rapid growth since 1932, with a net gain in membership of about 30 per cent. Most of the members have been received by baptism or by confession of faith. New members coming from Christian families are slightly less than those coming from non-Christian families.

The total number of "inquirers" or "catechumens" in the churches studied is about 60 per cent of the church membership. The average age of this group is lower and the proportion of women among the inquirers is higher. The percentage of illiterates is naturally higher than in the churches. The churches report an almost equal number of other persons receiving Christian instruction, who are not yet formally enrolled as inquirers. The problem of "hangers-on" and of persons wanting to be Christians for mere material benefits does not seem to be as serious a problem as it once was.

The picture given by this Survey is one of young and struggling but, for the most part, growing and hopeful, rural congregations.

Church Property, and Equipment

The buildings used by the sample churches for worship and preaching, church activities and the residence of the preacher and his family, are rented or purchased Chinese buildings, or in a small percentage of cases buildings erected either by the mission or local congregation. Old buildings have usually been adapted in some way but the equipment is often very bare. One-third of the churches have backless benches only. Bible pictures of varying artistic quality are the commonest form of interior decoration. Half of the churches have scrolls and inscriptions. One-fourth of the churches have organs which can be used. Electric lights are found in only three churches, in or near *hsien* cities; the great majority

use oil lamps although one-fourth have introduced acetylene or pressure lamps. Hymns written on sheets are more common than hymn books for each member. The equipment for evangelistic work or social service is even more meagre in the majority of churches studied. An encouraging sign is the increasing measure of financial responsibility now assumed by church members for repairs and for building of new churches. The foreign character of the church is not emphasized in the outside appearance of most of these rural churches; they are mostly in ordinary Chinese style. Adaptations of Chinese temple architecture are rare in country churches. Nor is the denominational character of the churches stressed. Definite denominational names or signs are found on only 17 churches, and less distinctive denominational names such as Church of Christ or *Sheng Kung Hui* on 15—32 out of a total of 73 churches. The majority use *Ye-su-chiao*, *Fuh-in-tang*, *Li-pai-tang*. (Jesus Church Gospel Hall, Worship Hall) or some such name and there is observed an increasing tendency to give a special name to the church with an appealing sound and meaning, e.g., *Shang Ai Tang*, "Hall of Love."

Organization and Supervision

How are the rural churches related to the larger church body and how are they supervised? Of the 73 churches in the sample study, 60 are directly related to a Chinese church organization or denominational body in which both Chinese Christian workers and missionaries have part. Only seven churches are directly under mission direction, and three are under joint supervision of mission and Chinese church body. One church is entirely under Chinese supervision. The relation between the church body and the local church generally takes the form of appointments, supervision, advice, training work and financial grants or other types of aid. Various forms of administration can be found, each with strong and weak points. To conserve the advantages of different systems would involve the strengthening of independence and self-reliance in each local Christian unit of any size; fellowship and mutual help between small groups in a circuit plan; and careful supervision and direction of the whole program by capable denominational leaders so that individual churches may develop in quality of life as well as in numbers and grow in consciousness of their share in the larger church fellowship.

The greatest lack is often well-planned and effective supervision. In nearly two-thirds of the churches studied the missionary is still the chief supervisor; about one-third are supervised mainly by Chinese superintendents, secretaries or travelling evangelists. The time given to each church is necessarily small. The average church in these case studies enjoys about four visits per year from missionary and Chinese supervisors, totalling about ten days.

The circuit system being tried in several areas meets with considerable criticism. One surveyor says, "The circuit system is hopeless. A resident preacher and family are essential for growth and power in the church or community." The problem is well stated by one church leader who writes, "A resident preacher is the best

plan, but financial conditions forbid this in all churches. Where there is no resident preacher, the supervising pastor must go often to keep up the interest of the members." In most rural areas churches must be grouped for pastoral supervision or be subsidized. The results of this Survey indicate that "parish circuits" should not be too large and that the ideal to work toward is a resident pastor or trained preacher for every church in a "natural community," with emphasis also upon the training and use of lay-workers both in the central churches and in its village branches.

Branch churches have been an interesting development in the rural church. More than half of the churches studied report branches, the average number being about three. Most of these branches are within 18 *li* of the central church. One at a greater distance tends to become a nucleus for a new church in another neighbourhood or community. One half of these branches have been started since 1920. They are a sign of evangelistic effort and missionary outreach on the part of the local church. Most of the branch churches or village chapels are in charge of a local church member or group of members.

In addition to denominational supervisors, special evangelists both within and without the denomination visit many of the rural churches. One fourth of the churches in the Survey have been visited recently by professional evangelists or evangelistic teams showing that even the country churches are influenced by indigenous evangelistic and revival movements. Less than one-fourth of the churches studied report visits from agricultural, health or social work specialists, indicating that the rural church is receiving far less help than it might receive from specialists in various phases of rural life and reconstruction, especially leaders in Christian colleges, universities and hospitals.

Of the 73 representative churches surveyed 49 are fully organized congregations, 8 are organized churches in a circuit system and 16 are branches of larger churches. Thirty-three or less than one-half, have resident ordained pastors, 21 have unordained resident preachers, 16 are under leadership of lay-workers, and 3 are under other types of leaders.

The Rural Pastor

A careful study was made of the pastors or preachers giving full time or a considerable portion of their time to the churches in the Survey, a total of 68. Fifty-three give full time, 15 part time. Three are women. The group is comparatively young; the average age is 42.9 and median 44, the range being from 26 to 71. Seventy-nine per cent are under 50 years of age. Thirty-four of the total number (50 per cent) have their native homes in the same community or region in which their church is located and 28 come from the same province. Only three are serving in other provinces than their homes. This is a most significant fact. The birthplace of 77 per cent of the group is rural. It is evident that leaders for rural churches must be drawn largely from the country, and the rural church itself must be the greatest source of supply for future rural ministers. More than one-half of the group come from farm

families and nearly one-fourth from business families. Seventy per cent are from Christian homes. Only five of the whole number are serving in other denominations or church bodies than the one to which they first belonged. Denominations are largely furnishing their own rural leadership.

All of the 65 men are married. The typical rural pastor has between three and four children, and has lost one child by death. Practically all children of school age are in primary or middle schools. Only one fourth of the total number have completed Senior Middle School and only two have had college training. One half have had theological school training; most of the other half have received some Bible School preparation for their work. The average rural pastor is a man of junior grade general education and theological training. Less than 10 of the whole number have taken any kind of agricultural or other special courses fitting them for service to the farming people. Many of the pastors express their need of and desire for some special training in rural work but the usual theological and Bible School curricula do not include such courses. A majority of the pastors and preachers have attended conferences and institutes in recent years usually in their own denomination.

An educated and consecrated preacher's wife, trained in Christian service, is a great asset to a rural church. Yet here is one of the great weaknesses in rural Christian leadership. One third of the wives of rural pastors and preachers in this Survey are illiterate or only slightly literate. Only one-half, 38, are helping in any way in the work of the church. Some have had opportunities for study and preparation and are rendering unusually fine service. This is usually on a voluntary basis; only three receive additional salary.

The mean average monthly salary of 68 rural preachers is 28 *yuan*, the range being from 12 to 100 *yuan*. But two-thirds of the number receive 20 *yuan* or less. The majority feel their economic difficulties severely. In the case of 51 preachers, the proportion of salary from mission or denominational funds averaged 75 per cent and the proportion from local church contributions 25 per cent. One third of the number are supported from 50 to 100 per cent. by their own congregations. In some cases local contributions are paid to a district or circuit fund and the preacher is paid from this fund which combines contributions from church members and mission grants, so it is difficult to determine the exact proportion of the minister's salary contributed locally. The proportion of the local church expenses which the members contribute is much larger. Very few of the rural preachers receive any special perquisites from mission or denomination. One-third report that they own some property, generally land.

Preaching, the leading of worship services, visitation of Christians, and some training of members, seem to occupy most of the time of these rural church pastors and preachers. Graded religious education, teaching of literacy classes, special work with children and youth, work on a garden or farm, personal recreation, com-

munity service, writing, do not take much time of the group as a whole. More attention is given to forms of personal service than to training and organizing the church membership for service.

A little over one third of the churches surveyed report other salaried workers than the resident pastor or evangelist, usually women. The average age of women evangelists is 40 years. All but one receive less than 20 yuan per month, the average being about 15 yuan. Few of these women assistants give evidence of special preparation for service in homes, among mothers, young women and children. The majority carry on much the same type of work as the pastors and men evangelists.

(To be Continued)

—o—

Christian Literature in China

A Report specially prepared for the Madras Conference.

LITERATURE has always had an important place in China. The scholar is a person who is revered everywhere. The country has only one written language, which is an outstanding factor in the building up of the national consciousness of the people. During the past few decades, literature has served as an important medium through which western civilization is introduced into China. In recent years, literature has played an even more important role in moulding the thought-life of the people, especially the younger generation. New books and new magazines have appeared by the hundreds even after the outbreak of the War in 1937. The Commercial Press, leading publishing house of the country, has maintained its standard of one new book a day in spite of serious handicaps. Under these conditions, it seems that the question of Christian literature ought to receive serious attention from all those who are concerned with the future of Christianity in China.

I. Literature Agencies and Conferences

Has the Christian movement a literature program? One turns to the reports of Mission Boards for the answer and is disappointed. Medical, Educational, Evangelistic and Philanthropic work are all listed as distinct fields of work and treated more or less in detail. But one often looks in vain for reports on literature work. The new Survey of World Missions prepared for the Madras Conference has no statistics or data relating to the literature work of the Church and its agencies. As a final resort we turn to "Unoccupied Fields," hoping that the omission may have been observed and treated at least under that title! But in vain. Does this mean that there is no provision for the literature needs of the Christian movement? No, it does not mean that, for there is some. However, it does give us a glaring testimony to the fact that the Church in its consciously developed missionary program has woefully neglected this very important aspect of the Christian movement. Dr. Jolliffe of West China, in a paper on "The Church and Christian Literature", points out that "so recent a book as Re-thinking Missions gives the merest

mention to the Church as having any place at all in the literature side of the Christian movement." Thus we see that the attitude of the sending bodies has carried over into the younger churches.

Where then do we find the literature program of the Christian movement on mission fields? We are forced to look for it chiefly in independently organized agencies or in the efforts of isolated groups or individuals.

In China we have the Christian Publishers' Association with a membership of nineteen different bodies. Three of these are Bible Societies with their Programs for the distribution of the Bible and Portions. There are five other of these bodies which are not devoted primarily to general literature. Of the remainder, five groups, the Alliance Press, the Canadian Mission Press (Szechwan), the China Baptist Publication Society, the Friends of Moslems in China Society, and the Salvation Army, have had a limited output of literature, including books, special periodicals, tracts, and, in case of the Baptist Society, denominational Sunday School literature.

The West China group, faced with new and growing opportunities, is extending its program. In addition to its own publications it also has a working arrangement with the Christian Literature Society for reprinting C.L.S. books for local trade.

Sunday School literature has, of course, been the specialty of the China Sunday School Union. More recently, especially following the visits of Dr. J. L. Corley and Dr. L. A. Weigle and the renewed emphasis on training of lay and clerical workers, the C.L.S. has been publishing text books for religious education, including the books of the National Committee for Christian Religious Education. The Association Press concentrates on special literature for students and educated classes. During the past few years it has carried on an active program and has produced more than a hundred books and pamphlets of special interest to youth. Recently it launched an "emergency" program for literature specially prepared to meet needs coming out of the National Crisis. The Lutheran Board of Publication emphasizes books of special interest to Lutherans and associated groups, but also provides some works of equal interest to other groups. The North Fukien Religious Tract Society supplies some tracts and booklets for its constituency, and a little in the field of general literature. The R.T.S. puts primary emphasis on the production and wide distribution of tracts but has always published some larger books. Of late years it has entered more consciously into the field of general Christian literature, especially such as is required by theologically more conservative workers. The C.L.S. originally emphasized books for the literati but has gradually extended its field of interest to cover more fully the general literature needs of the Christian movement in China as a whole. In pursuance of this policy it has entered into special arrangements with the National Christian Council, the National Committee for Christian Religious Education in China (including rural literature), the Cheeloo School of Theology, Nanking Theological Seminary, and the S.P.C.K. (associated with the literature Committee of the Sheng Kung Hui Episcopalians), to act as publishers and distributors of their liter-

ature. It also publishes individual works for other groups, such as the National Holiness Mission.

It needs to be added in passing that the American Methodists had sponsored a Methodist Publishing House for many years but finally discontinued it and now depend on other general agencies for their needs. Their woman's Board for many years supported a missionary and Chinese associates on the Staff of the C.L.S. and still have their Chinese representative in that Society. Quite a few other missions have been and are making contributions of men and money to the same Society as their contribution to Christian literature.

In 1923 the National Christian Literature Association was organized and for several years published quite a few significant books. Difficulties due to differences of views in regard to the national situation caused it to be discontinued in 1928. Its publications were turned over to the Association Press.

Plans for the organic union of C.L.S., the R.T.S. and other groups have been studied but have failed to materialize.

In 1933 a Christian Literature Conference for those interested in production was held in Kuling. The needs of the whole field were surveyed, and a movement was promoted under the title of "The National Association for the Promotion of Christian Literature."

This Association proposed to carry out a three year programme of production to be published and distributed through the already existing societies so far as possible. As the expected funds for this scheme were not secured the complete plan did not materialise and the Association never functioned. But in spite of many difficulties, two important results came out of that conference. The first is the Christian Writers Fellowship which is still meeting regularly in Shanghai. Recently it decided to publish its "Fellowship Notes" in the TRUTH AND LIFE, a Christian monthly. Another result is that a good part of its planned programme was successfully carried by the Association Press. Both these projects were made possible with the aid of the Literature Promotion Fund sponsored by Dr. John R. Mott and Dr. D. W. Lyon. This Fund has also sponsored some projects through the C.L.S. and other agencies.

The Presbyterian China Council, through its Literature Fund, built up out of the proceeds of the sale of the Presbyterian Press properties, has been making available to various Societies or other agencies funds for special projects, such as, subsidies to the "Christian Farmer," the publication and distribution work of the C.L.S., etc.

Many efforts have been put forward looking towards closer co-operation and correlation between the larger literature agencies. In November, 1935, the first of a series of All-China Literature Conferences was held in Shanghai. This was followed by a second in May, 1936, and a third in November of the same year. A fourth was to have been held in April, 1937, but the political situation and other causes have made it necessary to postpone it. The purpose of the first Conference was stated to be "to explore how the various

literature agencies might come together, exchange information about their plans and work out further plans together."

In preparation for this Conference a forty-page "Review of the Present Situation" was prepared showing the number of books available, the books needed and the books suggested in each field of literature. This survey was studied and amended by the Conference, and all aspects of the literature problem were considered. In order to follow up the work of the Conference, Sectional Advisors for the various types of literature were appointed, including also one for distribution. A Continuation Committee was formed and the China Bookman, as the organ of the Christian Publishers' Association, was requested to become a monthly, to do follow-up work and to act as a clearing house for information on books in preparation, books published, and suggestions for future programme. The Bookman rendered good service in this line until the outbreak of hostilities in the summer of 1937, when it had to be temporarily suspended. It was resumed in November, 1938.

At the second Literature Conference a survey of the various sections of Christian literature was presented and plans for "A Comprehensive Co-ordinated Program" were considered. Possibilities for cooperation, including joint publication of some works, were explored again and new Consultants were appointed.

II. An Adequate Programme for Christian Literature

As the years go by, it is likely that there will be an increasing demand for Christian literature in China. In recent years there has been a steady improvement in the attitude of people in this country toward Christianity which is in marked contrast to the attitude which obtained in the years 1922-1927 when the anti-Christian movement was at its height. Perhaps it is not too much to say that the Chinese people are now more open-minded toward Christianity than ever before. This is just as true in the case of the educated as in the case of the common people. Even the Communists take a much more friendly attitude toward the Christians.

If this is the case, then Christian Literature in China will have before it a great opportunity as well as a strong challenge. It is well, therefore, even in the midst of the life-and-death struggle of the nation for her existence, to look ahead and see how we can meet the tremendous needs that are likely to be with us.

We can look at the question in two ways—the types of literature needed and the source of supply. In regard to the first, the literature need for different purposes can be classified under the following heads: (a) simple literature in the form of tracts and leaflets for evangelistic purposes; (b) technical literature dealing with specific phases of the Christian religion for research or reference such as needed by theological students; and (c) literature for general reading by Christians and non-Christians.

The first type of literature seems to have received much greater attention in the past because of its inexpensiveness and its popularity. It is widely used by the many evangelistic movements and will continue to have a great appeal to the less educated classes for whom it is primarily intended. The second type of literature is indispens-

able for those who are ministers, teachers and scholars. Its production will necessarily be expensive and those who will use it few. It includes such works as dictionaries, commentaries, encyclopaedias, in addition to works of a more specialized nature for research.

It is the third type of literature, however, which covers the widest field and will be in greatest demand in view of the needs described in the first two paragraphs. This should include literature for the understanding of Christian fundamentals; literature for inspiration and devotion; literature for religious education; literature which deals with Christian teachings from the philosophical, the social or the historical point of view; and literature which discusses the question of Christian action in the present world situation, especially the situation in China.

There is a special mission which this third type of literature should fulfill at this particular time. The following excerpt taken from the "Five-Year Programme" of the Association Press will illustrate the point:—

- (a) "Christian literature should inspire faith in a loving and righteous God, the Lord of all men and all nations, and in the final triumph of truth and justice. This faith will become a sustaining power for those who are over-awed by the apparent victory of brute force and for those who are unable to stand up before increasing hardships and sufferings caused by the war.
- (b) "Christian literature should help people to see contemporary events from the higher perspective of the Christian faith. Among other things, this higher perspective consists in recognising the brotherhood of all men including the people of our enemy's country; the sinful propensities of human nature in all lands including our own; the relative nature of all human causes and achievements including the salvation of our own country, and the ideal of love in its height and depth as revealed in the life and teachings of Jesus and its implications for our time.

"This higher perspective will save us from bitterness toward our enemy and self-righteousness and illusions in regard to our own cause, and will give us a greater measure of humility and a more eager desire to know the truth."

With regard to the question of the source of supply, it seems certain that for a long time to come, we shall have to depend to a large extent on translations and adaptations, especially from materials in the English language. In view of the great wealth of western production and the youthfulness of our Christian movement, this is not at all a regrettable phenomenon. At the same time we should put forth literature by the exceedingly small number of experienced writers, whom we hope to be able to discover and enlist for active service. Theological seminaries and the Departments of Chinese in the Christian colleges and universities should give careful attention to the discovery of promising writers and make special efforts to develop their talents. Appeals emphasizing the urgent

need for Christian Literature for the Kingdom should be made from time to time to individuals and a call for dedication to life service in producing and promoting Christian Literature should be presented to them.

(To be Continued)

—=0=—

The Inner Life of the Church

A Paper Prepared By
The China Delegation of the Section VII
At the Madras Conference

A. WORSHIP

THE *Weigle Report* says: 'The worship of God, evangelism, and religious education of the people are of primary, central importance in the program of the church. They are essential to its very life. While churches may differ greatly in their forms of worship and in their methods of evangelism, and religious education, there is general agreement that without these there can be no Christian church worthy of the name.' (*Weigle Report*, p. 104.)

The same report says, 'There was a good deal of dissatisfaction expressed as to the value of most of the preaching which is heard in the average Chinese church. One is led to question whether the relatively low place which preaching is given by these church leaders is not due to the poor preaching which is fairly general, rather than to any question as to the place of preaching in the whole work of the minister.' (*Weigle Report*, p. 37.)

However, two important movements in worship deserve mention here. One is connected with the revival meetings sponsored by John Sung, the Bethel Bands, the True Jesus Church, and similar groups. Here one finds in their worship such features as ultra-dramatic preaching, incantations, singing of catchy choruses, and simultaneous prayer. Along with these has developed in some sections of China a love of singing whole chapters of the Bible to the setting of old Chinese airs and folk tunes as a part of corporate worship and in their homes.

The other movement is of an entirely different type. Notable illustrations are the issue and use of *Hymns of Universal Praise*, *Book of Common Worship*, and several textbooks on worship published by the N.C.C.R.E. Special mention should be made of *Hymns of the People*, edited by Dr. T. C. Chao, whose simple words, set to Chinese tunes by Prof. Bliss Wiant, are widely loved and sung by rural Christians. There is also Dr. K. L. Reichelt's *Ritual Book of the Christian Church among the Friends of the Tao*, and Dr. Chu Pao-yüan's *Book of Indigenous Worship Forms*. The pioneer and persistent efforts of Dr. T. T. Lew as represented by *An Experimental Series of Christian Liturgies*, *Personal Devotion Series*, *The Message and Work of the Church Series*, and *The Amethyst*, have for the past ten years been quietly promoting deeper spiritual devotion both among individuals and groups, and more dignified and beautiful worship. The fact that *Hymns of Universal Praise* has had such

a record sale indicates that most of the churches welcome helps which will enrich their worship.

What we need in the future are two things. On the one hand we need further study¹ and experimentation,—experimentation in different aspects of worship, including content, methods and setting. On the other hand, we need more and better training in worship for all age groups. The training in theological seminaries should include this in their curricula.

B. THE HOME

I. Report On The Results Of The Work For Christianizing The Home In China, 1928-38

1. *Promoting the Christianizing the Home Week in China.*—This Home Week Movement was started as a project in 1930 by the Home Committee of the National Christian Council, and its use has grown by leaps and bounds all over China. The usual time of its observance is the fourth week in October. Each year a week's program is prepared, emphasizing some special phase of home life, and including material for lectures and discussions, songs, plays and pageants, posters, pictures and slogans, all of which can be used not only during the Home Week but as a theme for a year's work.

2. *Training of Leaders.*—Conferences, study groups and classes for church leaders have been conducted by the Home Committee, to promote the study of home problems and their Christian solution. Churches are encouraged by the Committee to include courses on the home as part of their regular programs for the conferences or retreats which are conducted for their workers, both men and women. Programs and reference materials are recommended to them. At the invitation of various churches, the secretary of the Home Committee has travelled to different parts of China in order to help in leading the study and discussion of home problems at such institutes.

3. *Promoting Parent Education.*—The Parent Education Movement was started in 1936 with a five-year program outlined. Many classes and clubs for parent education along Christian lines have been organized among the churches all over China. For the use of such groups, the Home Committee has prepared special bibliographies, study and reference books.

4. *Producing and Disseminating Literature on the Home.*—The Committee has encouraged the production of textbooks and other kinds of material necessary for the study of home problems, and has recommended them to the many who are interested in these subjects, whether individuals, groups or Christian literature societies. An increasing number of such materials has been produced during these ten years and distributed to different parts of China.

5. *Compiling a Survey on Home Problems.*—In 1931 this Committee prepared a questionnaire on religious education in the home, and helped the Religious Education Committee in their survey on this subject. Another detailed questionnaire on the family and the

¹ Cf. the excellent group-study on problems of worship, prepared by a Foochow group of China delegates to the Madras conference under the leadership of Dr. Everett Stowe.

meeting, but so far it has not been possible to use it, owing to war conditions in China.

6. *New Opportunities.*—The massing of hundreds and thousands of entire families for varied but continuous lengths of time in refugee quarters under the direct supervision and management of Christian agencies should be regarded as an extraordinary opportunity for producing the true atmosphere and conduct of a Christian home throughout the camp as a whole, and in the individual families. If such efforts are successful, these different families on returning to their native places will be of untold value in carrying the leaven of the true Christian home principles of love, co-operation and mutual service all over China.

II. What The I.M.C. Meeting May Contribute Toward Work For The Home In China

1. As one of the results of the meeting in Madras, we hope that the Church throughout the world may have a deeper conviction not only as to the vital importance of including in their church work, different phases of work for more truly Christian homes, but of actually putting into practice and following up these programs, in the face of the critical needs of homes in every land.

2. It should be possible for this meeting of the I.M.C. to produce such a thorough and forward-looking program for making our homes more truly Christian as to unite the churches in every country in a world movement toward this end.

3. Looking toward such a united world effort to help family life become more Christian, the I.M.C. should be able to link together the churches in every nation in a scientific study of the problems which are confronting the Christian home, and also the particular contribution of each culture to the ideal place and function of the home. For instance, we would suggest that a thorough study of the place and function of the Chinese home through the 4000 years of its history, its relation to its social, economic, political, religious and educational life would be rewarding.

4. The present agencies in every country working toward Christianizing the home, for parent education and similar aims, should devise means of sharing their experience with each other, and of cooperating in the planning and preparation of suitable material.

5. Leadership training for this type of work must be emphasised, and adequate financial aid granted for this to needy churches.

III. The Needs Of The Chinese Church In Its Work Of Christianizing The Home

1. *Lack of Experts in the Work for Homes.*—There are a few missionary leaders who are trained specialists in this work for homes, but unfortunately there are almost no Chinese experts in this line. The qualifications for such specialists include training in the modern scientific study of the home and its present needs, home economics,

the family in its sociological setting and importance, and religious education in the home.

2. *Lack of First-Class Teaching Materials.*—Ideally speaking, all material for this work for homes should be based on and permeated with the true spirit of Christianity, and should include a thorough comprehension of the background of Chinese home life as well as of the many problems confronting the modern home in China as well as in other parts of the world. Much good material has already been produced, but it is still inadequate for our growing needs.

3. *Further Training of Church Leaders in Work for Homes.*—Ordained pastors, men and women preachers, Biblewomen, catechists, lay workers of all types, should naturally be in a position to help the Christians in their homes, but as a matter of fact, only a few of them have had actual training in methods of parent education, how to promote family worship, and other ways of making the home more Christian which is necessary if their work is to be wise and fruitful. There is urgent need for all of them to receive training in such special knowledge and techniques, and above all in developing their own creative talents in these lines.

4. If these needs for trained experts, more intelligent church workers, and more adequate materials are to be met during these difficult times, further financial aid must be secured.

(To be Continued)

—=o=—

In Remembrance

DR. PETER C. KIANG

It is with deep sorrow that we have to record the death on Saturday, January 28th, of Dr. Peter Kiang, after an illness of four months.

Dr. Kiang graduated in Arts from St. John's University, Shanghai and took his degree in Medicine at the University of Pennsylvania. He joined the staff of Cheeloo Medical School in 1919, taking charge of the teaching of Biochemistry and Pharmacology, being appointed Professor of Biochemistry in 1922. He continued with this work until the transfer of the medical students to Chengtu in the autumn of 1937. During the Dean's furlough in 1928, he was appointed Acting Dean of the Medical School, and he also served as Acting President of the University for a few months that year. In December 1934 he was formally appointed Dean of the School of Medicine, and he held this position until Dr. Shields' return from furlough in February 1937, when he resigned from the Deanship.

Dr. Kiang was a member of the Council on Medical Publication for many years and took an active part in the translation of medical books.

Dr. Kiang was always courteous and co-operative in his association with his colleagues, and we shall miss his genial presence and his wise counsels.

The sympathy of the whole Cheeloo community goes out to Mrs. Kiang and the family, most of whom are scattered in various parts of China, Mrs. Kiang and the youngest son only being with Dr. Kiang at the time of his death. The eldest son has just graduated in Medicine,

in Germany, and the eldest daughter, now in Chengtu, received her degree in Medicine from Cheeloo last June. R. T. Shields, M.D., Dean, Cheeloo University School of Medicine.

DR. ROBERT A. PETERSON

Dr. Robert A. Peterson passed away Jan. 28th, in Riverside, Calif. He had been home on sick leave from Chengtu, West China during 1938, and had returned to Hongkong on his way back to his station in Dec., apparently in much better health. But on arriving at Hongkong with a supply of medicines and a truck for his hospital use in Chengtu, he apparently encountered difficulties in getting his truck and supplies through and worry and anxieties connected with his own inability to proceed, brought back his illness and he decided that he would have to return to the States to secure the needed medical care. Before he could reach adequate care he passed away in an auto court where he had stopped.

China has lost one of the most skillful and successful eye, ear, nose and throat men that has ever gone out as a missionary. During the two years in Nanking when he first went out, 1922-3, he very soon attracted attention and built up a large clinic. Even after he moved to West China, whenever it was rumored that he was coming down river, special cases would be gathered for his skillful attention at Kiukiang, Wuhu, Nanking. In Chengtu he developed a special hospital devoted to his own work, perhaps the largest of its kind in all China. Rich and poor, educated and illiterate, all received equal care and consideration, and many will mourn that Dr. Peterson cannot again be there in China to carry forward the remarkable work he was able to do. A. J. B.

Our Book Table

EARLY MING WARES OF CHINGTECHEN by A. D. Brankston. Published by Henri Vetch, Peking, China. Price \$20.00 U.S.A. \$6.50.

Graciously inscribed "To the lotus who knows why" and "fully illustrated," from the splendid Yung-lo tankard (loaned by Mrs. Vetch) against the pure ying-ching blue of the book-jacket to the last diagrammed outline, this scholarly work must appeal aesthetically to all those who love porcelain.

The author has travelled from the Cathedral School in Shanghai to the post of Assistant Keeper in the Department of Oriental Antiquities and Ethnography of the British Museum. A civil engineer by training, he must also have absorbed a more than ordinary knowledge of geology built upon the inescapable urge for research on the making of porcelains and their classification. While his book is scholarly in the first degree, a chance remark now and then relieves any heaviness, as a glint of sunlight shimmers across a landscape. His human approach seems to preclude any future possibility of a dried-out museum point-of-view.

Mr. Brankston's first search was begun from two books published in Ching Dynasty, the T'ao-lu and the Ku-tung-chih, both of which he later discovered were derived from the Tsun-sheng-pa-chien, thereafter decided to use the original source.

The illustrations of this book are extraordinary, well-chosen and clear; a collection which alone gives it rich value.

Part 1 is divided into four period: Yung-lo (1403-1424) the first chapter contains detailed descriptions of the Ya-shou-pei or press-hand-cup, of paper thinness and unbelievable delicacy. The seng-mo-hu or monk's cap-jug adds further lore to sacrificial usage. In the second chapter the Hsüan-te period (1426-1435) deals with a thicker type of ware, "mostly intended for ritual purposes." There is a fine collection of stem-cups, illustrated and explained. This was the period of the famous su-ni-po-ch'ing or Mohammedan blue.

Also the uses of rich reds, of hsien hung (fresh red) are discussed. Many stemcups are scratched and worn inside the bowl. This is either because the water only needed to be symbolically pure, or their hearts were cleansed too well.

In Chapter III are records from the Ming-shih "to explain the swift gain of control of the eunuchs, and the interruption in the flow of fine porcelain from Chingtechen to the Palace." Some space is given to a discussion of the many spurious copies of this period and the difficulty of judgement.

Palace bowls, stemcups, "chicken-cups" and wonderful yellow glazes are discussed.

In the Hung-Chih period (1488-1505) treated in Chapter IV, blue decorations become scarce and yellow glazes "seem largely to satisfy the Court."

In a delightful "afterthought" the author says, "Then from private kilns, are bowls with lively playing children, noisily blowing trumpets, flying kites or leaping with delight. Poets and sages ride among trees and mountains followed only by a page who carries the lute and wine. All these are to be enjoyed individually, no words can aid their charm."

Part 11 is given entirely to the processes of Chingtechen. From its early history 621 (under another name) to 1004 when it was thus known and up to the present, porcelains have been produced after the same manner. Geographically, mechanically, chemically and artistically, processes are discussed from actual observation. The fine points, varying shape of rim, and quality of seggar hold technical and important place.

In Appendix I the dragon and his nine miraculous progeny are listed with the phoenix and other symbolic figures used in decoration. In Appendix II, are the various dynasties of Chinese History. Appendix III, gives an invaluable series of charts showing the clear shapes of specimens representative of each dynasty.

The Bibliography includes eight western writers and twelve Chinese with five further Chinese historians and topographical works. The final ceramic map of China with full notes forms the fitting ending of a beautiful book, clearly printed; of value alike to scholar, collector dilettante and painter of design. E. W. Dunlap.

A HISTORY OF THE EXPANSION OF CHRISTIANITY, VOLUME II, THE THOUSAND YEARS OF UNCERTAINTY, by Kenneth Scott Latourette, Harper & Brothers, New York, 1938. pp. 492 U.S.\$3.50.

Volume One treated of the first 500 years of the Christian Era. This second volume carries on the story from 500 to 1500 A.D. The reader is given a carefully documented account of the spread of Roman Catholic Christianity among the peoples of western, northern and central Europe, along the central and eastern shores of the Baltic and

among the Jews. This is followed by the story of the spread of Christianity from the eastern portion of the Roman Empire into North Africa, Nubia, Ethiopia, the Balkans, Serbia, the Caucasus and Persia, Central Asia, China and India.

This volume not only gives the reader many new facts relating to Christian history, it also trace in a most helpful way, causal factors and trends in the theological and ecclesiastical realms, and incidentally in the political field. The material relating to the eastward march of Christianity in one form or another especially is drawn from varied and comparatively unfamiliar sources. This enables the reader to get a good picture of the extensive connections between Christianity and eastern or oriental races and religions.

Chapter VI traces with penetrating insight the rise and spread of Islam and the consequent loss of territory to the Christian Church. This is followed in Chapter VII, by the story of the successful efforts through force, though the Crusades and the missionary movements of the 13th, 14th and 15th centuries to regain the lost territories. And then the Mongols and the Turks in turn sweep back and bring about great losses of territory to Christianity.

To the missionary and the student of missions, however, the chapters on "The Effect of Christianity Upon Its Environment" and "The Effect of the Environment Upon Christianity" will probably prove most helpful. In these chapters we have a study in the growth of religion and morals, in the relation of Christianity to social, economic and political problems, as well as to art, education and literature. These chapters also reveal how the environment, social, political and religious, in various countries helped to cast Christianity into so many varying moulds.

A brief "Summary and Anticipation" in Chapter X, is followed by an extensive Bibliography, an Index, a Comparative Chronological Table and Maps.

The thorough treatment in this volume of the intricate problems and developments of the Church from 500 A.D. to 1500 leads the reader to anticipate with real eagerness the treatment of the succeeding four centuries in Volume III, and then the more recent history of Christianity in the subsequent volumes of the series. F. R. M.

TOWARD A. LITERATE WORLD—FRANK C. LAUBACH. PHD. *Printed by Columbia University Press for the World Literary Committee of the Foreign Missions Conference of North America* U.S. \$1.75 Single Copies, \$1.25 in Quantity pp. 78.

"Over half the human race is still illiterate" is one of the startling sentences from this book. To do something for this forgotten half the author has travelled round the world arousing interest in the problem. He has gleaned what he could about adult literacy methods from every country in the world, that he might pass on to other countries the best experience which might make the road to literacy easier.

The Book gives details and charts illustrating the methods of teaching and of preparing reading lessons in any language. The method has been largely developed in the Phillipines but has been tested out in many countries of the world during which lessons were prepared in 42 languages and dialects of which Lanao was the first. He gives the phonetic alphabet of the Chinese language but indicates that the variety of tone and paucity of sounds handicap the method for use in China. Unfortunately he does not seem to have come in contact with the en-

thusiastic exponents of the Phonetic Movement in China. He might have envisioned greater possibilities in China.

But the book is more than a text-book on how to teach illiterates. It is an apologetic for making the world literate. Strangely enough many who have enjoyed all the privileges of literacy do not believe in it for other people. The selfish gold-miner in Africa says, "You are an enemy to our business for if these natives are educated, the cost of producing gold goes up, (and our net profits will go down." The unselfish Gandhi, though working for literacy, fears it may become in India a substitute for meditation. The all-efficient westerner says "Literacy is not enough. Better not waste your money unless you are prepared to go farther." "Yes" replies the author, in effect, "I agree but literacy is the dipper by which, when supplied with proper literature, he will drink from the fountains of knowledge. By it he enters the more abundant life. Pushed to the wall the Westerner reminds the author that a *little* knowledge is a dangerous thing. He retorts that *all* knowledge is dangerous if the heart is savage thus a bomber is more dangerous than a bow and arrow.

Literacy campaigns therefore confront the same problem that all education confronts—how to keep the training of the heart abreast of the training of the mind. The ethical life is not attained as knowledge of history or poetry, by memorization, but developed in education by the formation of habits of thought and action through projects. So the author says his major thesis is: "There is a way to conduct a literacy campaign so that it will constitute a perfect project in building the spirit of unselfish service—the spirit which the world needs." The author then warns the readers that "No campaign can build character unless it is conducted by high, clean, unselfish and loving leaders. The work of teaching illiterates usually does most for character when carried on in the atmosphere of religious devotion. This statement, in itself, is a great tribute to missionary workers.

The author stresses the fact that the literary problem is inseparable from that of literature. It is of no value to teach people to read unless there is something of interest for them to read. Indeed much of the slow educational progress, in most of the so-called backward countries, is due to the fact that so many children with a year or two of education slip back into illiteracy because there is nothing for them to read. They forget even as University students forget when they do not use their Latin and Greek. Children of literate parents never slip back because there are always books and papers in their home. But for newly-literate adults there must be special literature prepared for them. Simple material prepared for children is an insult to their adult minds and the writer declares that nowhere in the world is there enough of the kind of literature which these partially literate adults ought to read.

The reviewer agrees with this statement most heartily, yet would point out that China is perhaps better off in this matter than most of the other countries. The author placed great emphasis on the value of periodicals specially prepared for these people. In this China has probably led the other countries. In India, he says, prior to 1936 there was not a single such magazine that came to his attention. In China the Christian Literature Society had put out *The Woman's Star* as early as January 1932. Its total vocabulary is 1100 Characters and its stories and articles are based on the life of the people along the very lines suggested. This was followed in 1934 by the appearance of *The Christian Farmer* a fortnightly newspaper published under the auspices of the National Christian Council of China. Both these magazines are still

published and maintain a good circulation; the latter having had phenomenal sale prior to the outbreak of war.

We would recommend this book heartily to all missionary workers and others interested in the literacy problem and would add that we feel strongly with the author concerning the relation between literacy and literature. It is our belief that much effort has been wasted and many campaigns without permanent result because the promoters did not see that the newly literate were put in touch with the right kind of literature. There is much available in Chinese. M.H.B.

CHRISTIANITY, COMMUNISM, AND THE IDEAL SOCIETY by James Feibleman, published by Geo. Allen & Unwin, Ltd., London. PP. 419. 12/6.

As a result of the Great War and the aftermath of depression, it has been gradually sinking into the minds of many that there is something radically wrong. This book is an attempt to make an inquiry along this line. It is a penetrating analysis of the situation. The author makes the pointed observation that much which has "passed for reasoning was never a questioning of pre-suppositions but merely a drawing up of implications from them. The fundamental questions appeared to have been settled for ever."

The author considers that the "fallacy of nominalism" which he uses as the title of his first chapter is at the root of present difficulties. He goes back to Greek philosophy but particularly to the controversy between nominalism and realism in the Middle Ages. He defines his position thus: "Nominalism insists that universals are fictions or illusions created by the individual mind; and furthermore stands for the sole reality of physical parts, maintaining that substantial things alone have the status of the real." He says that nominalism began as an attack on the authority of the Church. Protestantism and democracy are nominalistic. Thus, "according to Protestantism the individual is always at liberty to commune directly with God without the intermediation of the church. Those who believe themselves free, unite to worship as a group of complete, unbound individuals. Thus the Roman Catholic Church is a whole greater than its individual parts whereas the Protestant Church is a collection of individuals."

"The varieties of theoretical nominalism accepted by the modern world are as follows: in science, atomism and logical positivism; in philosophy, pragmatism; in psychology, behaviourism and Freudianism; in ethics, hedonism and individualism; in theology, fideism and agnosticism; in politics, democracy and dialectical materialism; in society, liberalism; in economics, free trade."

He considers that the two alternatives before the modern world are Christianity and Communism. Chapters are given to each of these. His final chapter raises the question of a third alternative under the title of an Ideal Society. He believes that there are underlying great realities and that on this basis certain elements of Communism and certain of the great Christian realities can serve as a basis of an ideal society. The book is a striking illustration of how one fundamental question runs through all departments of life and how it is at the bottom a question of the greatest concern for religion. It is doubtful whether the author has a solution. Indeed he is not attempting to write for the immediate future. His keen diagnosis should help and stimulate others to get down to the bottom of the ills which beset our world today. E. H. Cressy.

THE ETERNAL GOSPEL by Rufus M. Jones. The MacMillan Company, New York, 1938. Pp. 235 Price Gold \$2.00.

One of the characteristic phrases of Dr. Jones is "A beyond which is within." It is this phrase which gives a clue to his approach to an understanding of God and his relationship to man. This, of course, is in marked contrast to Barth's emphasis on the transcendence of God. So where Barth would have us think that God is entirely different from man and beyond our knowledge except as he "breaks in" to history in some way, Jones sees God everywhere and revealed in everything, including man. The supreme revelation, of course, is in Christ. To this both would subscribe. But Jones does not think in terms of crisis and "breaking in." Man, being created in God's image, has partaken of the divine nature, and so man and God while clearly distinct are close to each other. The saint has eyes to see it and by obedience of the will experiences God within.

After all transcendence and mystic depth are only different ways of thinking about the same thing. In this as in other things tastes and terminology differ. But one grows to like Jones' world and to feel that it is such a friendly and cooperative one. There is a winsomeness about it that is greater in force than any thought of external power and outward Divine "acts."

We see from this book how Jones has learned this great truth and entered into this great experience through entering deeply into the mind and spirit of the Christ. "I always think of Christ as the visible expression in time and space of the personal life and character of God, the completest unveiling of God—" "I owe more to Christ for my unswerving convictions of the reality of God than to anything else in the universe."

However, as is suggested above, Jones sees the whole process of history as a revelation of God. God is revealed in man's heart, in love and truth and goodness, in the Church which is the body of Christ, in the noble aspirations and inspirations of literature, in the deep inner experience of the mystic, in the mind of a Kant or a Plato, and in the emergence of a great soul or the dawn of a new epoch that suddenly sweeps over the world. These themes are convincingly elaborated in one chapter after another.

Most of our "infidels" are the creations of bad theologians and inconsistent Christians. If our world should come to be known as the world of "The Eternal Gospel," as set forth in this volume, our "infidels" and "atheists" would become earnest preachers of the Gospel. F. R. M.

PASTORAL PSYCHIATRY by John Sutherland Bonnell with a forward by Thaddeus Hoyt Ames, M.D. Harper and Brothers Publishers, New York, 1938: pp. 229.

His inheritance, early training and present position in society well qualify Dr. Bonnell for his work on Pastoral Psychiatry. His father was a member of the staff of Falconwood Hospital for the insane on Prince Edward Island for forty six years, and during the major part of this time he was supervisor of the hospital. From the age of ten Dr. Bonnell visited the hospital and went the rounds with his father. He came to know the patients as intimate friends.

From this early age he developed a sympathetic understanding of the personalities and illnesses which brought the patients to the hospital. Because of his aptitude for this work he was given a position

as nurse in the male wards before he had reached college age. His early success in handling the most difficult and violent cases is an indication of the success he is destined to make in other fields of service.

The author got his college preparation from a brilliant lawyer who was an inmate of the hospital, and after a successful college career both he and his tutor from Falconwood enlisted in the Canadian army. The old patient and tutor died in action, but Dr. Bonnell came out of the war several ranks higher than when he went in. From the war he went into the Christian Ministry, and he is now pastor of the Fifth Avenue Presbyterian Church in New York City.

It is said of him that he is often too busy for speech making at banquets and formal dinners; *but he is never too busy for a quiet talk with a person in trouble, and he forgets time and events until that soul is at ease and in contact with God.*

In dealing with psychiatry Dr. Bonnell thinks of it primarily as "the healing of the soul of man." He does not use technical words, but he illustrates every point of his thesis with living examples out of his own active experience. His style is simple, yet his thinking is vital. The reader of this book will feel that every chapter has some direct relationship to his own life and to his own work as pastor or teacher.

In a book as short as this one it is not possible to cover all the ground of abnormal behavior and to suggest the cures; so Dr. Bonnell has dealt briefly with some of the more apparent causes and cures for people whose souls are out of contact with God and whose minds and emotions are not functioning properly in human society.

Beginning with a general discussion of "the cure of souls" he goes on to the problems of fear, sex difficulties of youth, humiliation and pride, child training and confession and forgiveness of sin. He closes the book with a plea for more attention to this kind of pastoral service. He has all the world's great teachers as historical examples to emphasize his point. I am sure that every honest pastor or teacher will find valuable suggestions for his own work in this book by Dr. Bonnell.

A. R. C.

YESTERDAY AND TOMORROW IN NORTHERN NIGERIA by Walter Miller. Student Christian Movement Press, London. PP. 180. 5/-.

This book is not, as some might think, only a missionary book. The writer tells us he has written it for three classes of people: his African friends, his friends in the administrative, educational, medical, mercantile and other services in Northern Nigeria; and the people of England.

The author has with considerable skill painted a vivid picture of life in Northern Nigeria before and after the British occupation. The picture is decidedly one of change for the better. The writer believes in the people but is not blind to their faults. But he has hope for the future because he believes that finer characters can be developed by removing fear from their lives. He has seen children thus changed.

The author gives fine pen sketches which portray vividly both the strength and weakness of the character of the people. These make delightful reading.

The author has been bold enough to make suggestions for the future, both for administrators and missionaries. For the latter he has made the most radical suggestion, the 'crop rotation' plan. He would withdraw, for a period of seven years and perhaps permanently, all

missionaries and mission funds. He points out that this would give the African Church an opportunity of showing what it can do. Islam has always been self-propagating. This would be an acid test of the reality and virility of the African Christian Church. It would, in his opinion, bring quickly to the front, the real leaders of God's work as distinct from those appointed only by European missionaries. It would also give an opportunity for the sinking of minor differences of the various religious bodies and spur the church to more liberal giving than is likely so long as gifts continue to come generously from abroad.

There are one or two slight modifications he would permit to this plan, such as, a preparatory period of three years or he might permit any European missionary to remain if invited and supported by the African Church. This scheme is intended by him as a challenge to the Church to prove to other Africans their allegiance and loyalty to Christ and His Church Universal, by a life and vigour exceeding anything ever shown by Islam!

His suggestions for administrators and law-makers are equally radical. In brief it is a call to study the system which has existed since antiquity amongst the tribes. He says that, contrary to belief, the African system was not patriarchal and autocratic, but had democratic methods which were destroyed by the new system.

In former times in all the towns and village, the local chief had his own Council, which was consultative though not elected, and was similar to the one which advised the Amir. The author suggests that both of these bodies be revived in their previous form and that a new Provincial Council be elected *from among* the town and village Councils thus revived. He proceeds to elaborate his ideas, all of which seem to be firmly based on a fine knowledge of the psychology of the people.

The book is delightfully written and one interested in Africa and mission and government problems in backward countries should not fail to read it. Margaret H. Brown.

THE HISTORY OF THE FORMER HAN DYNASTY by Pan Ku, Volume One, being a Critical Translation with annotations of the Imperial Annals, Chapters I-V. by Homer H. Dubs with the collaboration of Jen T'ai and P'an Lo-chi, 1938. Kegan Paul, Trench, Trubner & Co. London. Price 18/-.

This work is the first of a series of five volumes undertaken by Dr. Dubs under the sponsorship of the Committee on the Promotion of Chinese Studies of the American Council of Learned Societies. The second and third volumes of the series, to be published in due course, will be composed of chapters VI to XII of the Imperial Annals. A volume of prolegomena and one consisting of a glossary form the other two.

This History of the Former Han Dynasty is an "Encyclopedia of Scholarship" concerning the history of the Chinese of the first two centuries B.C. In this first volume of translation we find each chapter preceded by a very informing Introduction and followed by carefully prepared Appendices. The Introductions give the historical setting and explanations necessary for an understanding of the text by a present-day reader. The appendices treat of more technical problems, such as the conjunction of the Five Planets, the Calendar of the Han Dynasty, and Eclipses.

The Chinese original text and the English translation are given in parallel columns so that the reader familiar with both languages can compare the two as he reads. Copious foot notes illuminate difficult points in the text. An examination of the two texts leads to the conviction

that in the translation the original has been very closely followed. In spite of this fact and the differences of the two languages, however, the English text makes quite smooth reading. The addition of bracketed words or phrases to bring out the full meaning of the terse original adds much to the clarity of thought in the translation.

The translation of ancient Annals, written in brief classical style, is a demanding task. Even Chinese scholars are unable to agree on many points. The text and notes in this volume reveal an appreciation of this problem and a sincere effort to clear up disputed points. The American Council of Learned Societies is to be commended for securing a scholar so well fitted for this task. F. R. M.

THE CZECHOSLOVAK CHURCH by Frank M. Hnik, Frank Kovar & Alois Spisar
published by the Central Council of the Czechoslovak Church, Prague.
Pp. 101, 1/-.

This is a message from the Czechoslovak Church rather than another book and gives basic information. It is of very great interest in giving a picture of the forming of a new church. The contents include the Foreword by the Patriarch, the Czech Church and the Christian World, the Doctrinal Basis and a Biography of the First Patriarch. It is a brief, clear statement.

Exactly 500 years after the birth of John Huss, war began again in Hapsburg which led to political independence. One phase of this was the organization of a new church. There were several motives. The first was that "large masses of our people were unable to forget the fact that Catholicism had been thrust upon the Bohemian nation by the Brutal Counter-Revolution." From this point of view the founding of the church appears as a part of the national and political aspirations. A second motive was the desire to introduce Czech as the church language. A further motive is given as follows: "The new religious community promised to build upon the foundations laid by the Czech Reformer and to lead its members to an understanding of the pure religion of Jesus in the spirit of Huss and the Bohemian Brethren." At the same time it declared that it wanted the spiritual fervor derived from the glad tidings of the New Testament as a pre-requisite to cultural and moral life. There was in addition a demand for freedom of thought and for democracy in the church, the ministry being elected as "the first brother among the other believers who are all fundamentally equals as far as religious life is concerned."

The new church rapidly grew to a membership of 850,000. Details are given to show the make-up of the church according to social classes compared with the proportion of the social stratification of the nation. It has attracted both intellectuals and workers. "Another factor characteristic of the sociological structure of the church is the fact that 55% of its members find employment in the sphere of industrial work. The agricultural classes remained on the whole faithful to the moral conservative principles. They more firmly resisted the wave of changing church affiliations." They further state that "interest concerning the social building up of the Czechoslovak church is also aroused by the fact that it is the only liberal church, the majority of whose members belong to the socially dependent classes."

The Catholic Church refused to share the use of its churches, even in the case of the old Hussite churches or where its membership had decreased to an insignificant minority owing to a mass desertion of its

ranks." The new church by great sacrifice has erected 111 new church buildings.

The section on religious character mentions three tendencies: (a) modernistic strivings for synthesis between religion and civilization (b) religious yearning for the direct communication of man with God (c) attempts at a more perfect realization of the universal brotherhood of mankind.

It is interesting to note that the definition of this church is as follows: "The Czechoslovak Church originated as an attempt at a modern religious reformation. In this larger sense of the word, it is a Reformation and not a Protestant Church. That is within the scope of a single generation it has left Catholicism and has crystallized into a truly liberal church without having assumed the intermediary state of a Protestant church." This is an interesting consideration for observers of contemporary religious history. This Church has become the second largest religious body in the country. Considerable space is given to the doctrinal basis, which is clearly put. Whether one agrees with all of it or not, it is an interesting and significant attempt on the part of a large group to state the present day religious difficulties and needs of its own people. The brief biography of the first Patriarch is a moving account of a great religious leader and reformer. The whole statement is a combination of the piety of the Bohemian Brethren with its long heritage on the evangelical note together with a practical, modern and liberal outlook and a devotion to oecumenicity.

A brief summary in German is provided in a separate pamphlet of 11 pages under the title of *Die Tschechoslovakische Nationalkirche*. E. H. Cressy.

WITNESSING WITH POWER by *Albert Hughes, D.D.*; Zondervan Publishing House, Grand Rapids, Michigan; pp. 150. Price \$1.00 U.S.A. cloth.

This book contains stirring devotional studies in the Book of Acts. In the first chapter, the author contrasts Christian service of today with that of the apostolic ministry and urges the need of a great re-adjustment in Christian work. He shows that the lack of "spontaneous expansion" of the church to-day is because there is little recognition of the fact that to every member of the body of Christ is entrusted the work of reaching the world with the witness of the Gospel. He feels that if Christians to-day will "re-examine the manner, the methods, and the marvel of Christian service as revealed in the Book of Acts," with resolve to know and determination to do, they too may be used of the Lord as His powerful witnesses.

Referring to Luke's words in the Third Gospel, of "what Jesus began both to do and to teach," the author shows how in Acts Luke continues his account of the ministry of Christ through believers by the operation of the Holy Spirit. The second chapter of the book contains a graphic account of the descent of the Holy Spirit on the Day of Pentecost. This is shown to be the preparation needed that the disciples might be and do for Christ in the world what He had commanded them to be and do. They received a new knowledge of Christ, a new impulse to speak for Him, and there came to them a readiness to suffer for Christ.

The third chapter contains the outcome of Pentecost: the conversion of three thousand souls, the deeper consecration of the believers, and their continuing in the teaching of the apostles and in fellowship with one another.

The author then follows the progress of the early church under the headings; Power, Persecution, and Property; after which he presents Stephen the Sufferer. The next chapter contains an account of Philip's work and the conversion of the Eunuch.

The story of Saul's conversion is omitted from this volume because the author wrote fully of that in another of his books.

In chapter seven, the development of the church is given and its marvellous progress, pushing on through Judea, Galilee, and Samaria. In this chapter, too, notice is given to individuals of the church, namely: Aeneas, Dorcas, and Simon the Tanner.

Next is presented the opening of the door to the Gentiles in Peter's visit to Cornelius. With Peter's release from prison he passes from the scene as far as the Book of Acts is concerned. Jerusalem is seen to pass, too, as the center of Christianity.

In the tenth and last chapter of the book we find Antioch the new church center. And out from that center, under the direction and leadership of the Holy Spirit went Barnabas and Saul to witness in the regions beyond, of the grace of our Lord Jesus Christ.

This splendid book should be of great practical value to every Christian. As one reads it he feels the throb of Life and Power that was in those early Christians. And one is brought to feel that the SUPREME NEED of the church to-day is that self-same Power, that Christ may be glorified through the daily lives of His followers and that the work of missions may be carried on according to the program that the Lord Himself gave—even that "Ye shall be my witnesses.... unto the uttermost part of the earth." J. M. L.

MARY REED OF CHANDAY, by Lee S. Huizenga, M.D., F.R.G.S., Zondervan Publishing House, Grand Rapids, Michigan, U.S.A. pp. 36 Price U.S.\$0.35, Paper Cover

Mary Reed was for forty-four years a missionary to the lepers in North India. The story of her life and devotion as a leper herself working in a mission to lepers has been and still is a challenge and inspiration to countless readers. In this beautifully designed and well illustrated little volume the author has given us a revealing picture of this great missionary.

Miss Reed was honored by King and ruler and her work has been crowned with great fruitfulness by the King of Kings. We rejoice that in God's mercy, while working with lepers, she herself was healed of this terrible disease. But we rejoice more in the devotion and consecration which held her to her task among those still suffering as she had suffered.

THE OPEN BIBLE, Vol. II No. 1 & 2 (Oct. & Nov.) 1938, 10 Kingsmead Close, Birmingham, 29. 3s. 6d for 12 numbers.

The Editor and Publisher of this interesting magazine on the Bible is Rev. J. R. Coates. Among the contributors are such well-known names as Nicol MacNicol, A. E. Garvie and Canon Storr.

THE INTERNATIONAL REVIEW OF MISSIONS, Vol. XXVIII, No. 109. (Jan. 1939). Price .75 net quarterly. \$2.50 per year, post free, Edinburgh House, London.

This volume contains the usual annual survey of work in mission fields for 1938. This covers about 100 pages. The section on China,

after a brief statement on the general situation, treats of the Church and Its Work, The National Christian Council, Education, Christian Literature, and Medical Work. Due to the unusual times this section is of special interest.

Dr. Ochimi Kubushiro has a brief article on The Place of the Christian Church in Moral and Social Reform in Japan, showing the great contribution of the Christian forces. The subject of Christian Architecture in Mission fields is discussed by J. Prip-Moller, F.R.I.D.A. This deals primarily with a first-hand study of the characteristics of Chinese architecture. The question of the ordination of women is discussed by E. Louis Acres in an article entitled "The Chung Hua Sheng Kung Hui and the Ministry of Women." Letters sent out to over 1100 women workers brought a great variety of replies. Those from China showed "a preponderance in favor of the admission of women to full Orders." Dr. D. S. Cairns has contributed a thoughtful Review Article on Dr. Kraemer's much discussed book, *The Christian Message in a Non-Christian World*.

WORLD DOMINION, Vol. XVII, No. 1 (Jan. 1939) London. Price 1/- net.

This January issue has articles on various themes relating to the work of the Christian Church in Europe, Russia, Egypt, Arabia, the Philippines and Nepal. Outstanding is an article on "Europe Faces a New Tragedy", in which the story of the Church in Czechoslovakia and adjoining countries is given in brief.

WORLD FOCUS (*The Work of the Universal Church in Pictures*). Edinburgh House Press, London. Price: U.S. \$0.20 cents net or 6d. net. (Post free 7½ d.)

This brochure is the Mardas Conference of the International Missionary Council in picture. This has been prepared as a lens "through which those who could not be at Madras may get a clear picture of that universal Church whose life they share."

The first pictures center around the arrival of the delegates at Madras and Tambaram. These are followed by snapshots of delegates and groups representing many nations. Vital comments and facts accompany the pictures. This is a beautifully executed work and will be of interest to all.

The Present Situation

A CANDLE LIGHTING SERVICE FOR LAY TRAINING CLASSES

I recently helped conduct a training class for church leaders where I was very much pleased with the way the class entered into the candle service which we had for the final meeting.

We wanted to have a service which would help each student to fix something definite in his mind which he would carry out when he got back to his church. Two or three days before the class closed we asked each student to write out in not more than twenty characters something that he would undertake to do in his church, or family, when he got home. Most of them responded heartily and handed in their plans which were read by the committee preparing for the meeting, and then returned to the students so they could read them before the class at the final service.

The students were keenly interested in getting the room ready and helped to put up white sheets at the front of the room on which we made a map of the field from which they had come. This was done by writing in black characters the names of the villages and tacking the paper on the sheet. Colored chord connected each village to the place where the class was being held. We also cut out red crosses and had them pasted over the villages. To the right and above the place where the class was held we had other places marked "Light of the Chinese Saints," "Light of the American Saints," "Light of the European Saints," and "Light of Jesus." These, too, were connected with the place of meeting by colored cord, showing that the Light of the Lord had come to the training class through Chinese Saints, American Saints and European Saints. Since we had been studying the history of the church in New Testament times, and had had some lectures on the growth of the church since that time, this map was intended to drive home more vividly the fact that we are all members of the church universal, and are indebted to the saints of all lands and of all ages.

A large red candle was hung on the wall for "The Candle of the Lord" and smaller ones were hung at the places marked Saints of America, China, and Europe. A similar candle was hung for the training class, which with the others were hung up before the service began. There were also tacks at each place marking a village church but the candles for those places, which were smaller than the others, were not hung up until during the service.

Our candle holders were made by some boys who are learning trades in a relief school where the class was held and proved quite satisfactory. They were made from small strips of tin, six or eight inches long and about one inch wide. In one end was a hole and about one inch of the other end was bent so as to make a right angle. On this short base were soldered short cylinders of the right size for the candles so that when the long part was hung against the wall the candle stood parallel to it and about half an inch from it. The boys not only made very satisfactory holders but on the top of the larger ones they soldered the characters "Love Light" which they had cut from pieces of tin. We also had these candle holders on all walls of the room, and a candelabrum on the table at the front of the room. Over the map in large characters was the verse, "Go ye into all the world and preach the gospel to every creature." In the front left hand corner of the room was a screen behind which was a candle for a Reader who had an important part of the program. We chose a man who had a good voice and would read slowly and feelingly.

The service opened with an organ prelude, during which a young child carried a small lighted candle in a candlestick from the back of the room up the aisle and gave it to the leader who was behind the table with the candelabrum which was not lighted. As the Leader took the candle from the small child the organ stopped and the Reader read! "And God said, let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness." While this was being read the Leader was lighting the candles of the candelabrum from the candle that the child had given him.

There was then a silent prayer, followed by the prayer on page fifty-one of the Book of Common Worship, read by the Reader. He then read the first twelve verses of the Gospel of John while the Leader lighted the Candle of the Lord from the candelabrum. This was followed by the singing of the hymn, "Holy Ghost, with Light Divine, Shine upon this heart of mine" by the congregation. Members of the mission

compound were present at the service, as well as the members of the training class. The Reader next read Psalm 139, Verses 1 to 12 and 23 and 24 after which the congregation sang, "Jesus Bids Us Shine."

After that each student stood up and read, or repeated, what he had decided to do when he got home. Among the things mentioned were; the establishing of Sunday Schools, family worship, preaching and winning of others for Christ. Two of the students surprised us by singing Bible verses pertaining to Light, using Chinese tunes. This group was very fond of such singing and we were glad to have the two unexpected numbers which fitted so well into our program. When all had stated their plans for work after they got home a mixed quartet sang, "O Light of Light Shine In."

After the Reader had finished reading Mark 16:15, Matt. 28, 19-20, Gal. 1:11-12 and Phil. 1:21 a missionary sang the first and second verses of, "For Me to Live Is Christ," as he walked up the aisle and lighted the candle of the Saints of Europe from the Candle of the Lord. It has occurred to me since then that we might well have had a candle for the Jewish Saints between the Candle of the Lord and the one for the European Saints but that was an after-thought. A second missionary sang, the first verse of Faith of Our Fathers, after which she lighted the candle of the Saints of America from the candle of the Saints of Europe. Then another missionary sang, "These Things Shall Be" (first verse) and lighted the candle of the Saints of China from the candle of the Saints of America. Finally a Chinese teacher of the class sang the first verse of, "O Save My Country Lord" and lighted the candle of the class from the candle of the Saints of China.

The Leader then asked that the students come to him, one by one, and as they came the Reader read such Bible verses as: Matt. 5:14, 16, John 3:19-21, 8:12, 12:35-36. I John 1:5-7, 28-11, Eph. 5:8, 13-14 II Cor. 4:6, and other verses of similar character. Each student received from the Leader a small red candle in a holder, which he lighted from the candle of the class and then hung on the map where his village was placed. After he had hung the lighted candle on the map he bowed his head and the Leader pronounced a short benediction, with upraised hand, on this bearer of Light as he undertook to carry it to his own church.

After all the candles had been lighted and hung on the map the Reader read the prayer on page 45 of the Book of Common Worship. The congregation then sang, "Lead Kindly Light" and the meeting closed with a benediction by the Leader.

This training class was made up of Christians who have not had a chance to see much of what might be called "dignified" worship. In fact, they were opposed to having anything in the form of pageants or dramatics. We did not know how they would take to the type of candle lighting service that we had planned but they entered into it heartily and the whole atmosphere of the service was one of solemnity and dignity.

By asking the students to prepare in advance what they had gotten from the class that could be put into practice when they got home they were brought to do some thinking about what the class had meant to them. Writing out their statements helped to crystallize their thoughts and one of them came to me after he had handed in his slip saying that he had made a mistake in writing a character and wanted to change it. Reading, or repeating, these resolutions in the presence of others helped to strengthen their purpose, and walking up to hang the

lighted candle on the map gave muscular support to his vision. The benediction with bowed head before the lighted candle helped to make each pledge a covenant with God.

While planning for this service I was impressed by the large amount of material that is available, in both the Bible and the hymnal. The verses that we used may not be the best but those who may be interested in experimenting with this kind of a service may find, as I did, that it is enlightening to go through a concordance and a hymnal to see how many times the word "light" appears in those volumes. Certainly the little candle can be used to a very good advantage in trying to make religion meaningful, and enjoyable, to all classes of people.

HUA CHUNG COLLEGE IN WAR-TIME

After the outbreak of war in China, Hua Chung College managed to carry on for a whole year in Wuchang in spite of frequent air-raids and a good deal of tension. In the summer of 1938, however, with the fall of the city impending, it was obvious that work could not be continued in Wuchang in the autumn. The College must either close down or move. The Chinese government was then urging schools to move and try to carry on their work in areas farther West, with the idea of training students who would later be available for reconstruction work. The Board of Directors decided to move the College to Kweilin, the capital of Kwangsi province, some eight hundred miles south-west of Wuchang.

Moving the College was no small task. Scouts went ahead to find buildings and to make contacts in this new place; others remained to pack books, apparatus and personal belongings and to find means of transport. By that time boats were hard to procure, trains were often held up by bombing, buses sometimes ran to schedule and sometimes they did not, but at last the College—students, teachers, families, equipment—sailed away up the Yangtse on the first stage of this trek. It was very hot, the boats were crowded and slow, and the later stages of the journey were complicated by delays and air-raids. The whole journey—by boat, train and bus—took several weeks.

Meanwhile the scouts, after lengthy negotiations with different groups in Kweilin, had managed to rent various buildings—a disused middle school for class work, other mission buildings for hostels and homes. The missions were very co-operative but accommodation was a big problem from the beginning. Refugees were increasing, available Chinese houses were few and rents high. But everybody arrived in Kweilin prepared to rough it. Thirty six men had hardly room to turn in one of the hostels—hastily made wooden double decker beds and six men in a study-bed room about ten feet square—but they draped their belongings around the bed-posts, extricated their books from among their wash-basins and other paraphernalia and managed to get some study done by the light of bean oil lamps. Accustomed in Wuchang to living on the campus, they now had a twenty minute walk to classes, and some came and went six times a day. These and other difficulties of a refugee situation—families sharing cramped and unsuitable quarters, lack of furniture, teachers unable to find permanent accommodation except in expensive hotels, higher costs of living—were all endured philosophically. Students realized that they were lucky to have a chance to study at all. Sobered by the suffering of their fellow countrymen, they were anxious to work as hard as possible to prepare themselves for future service.

By September most of the students—about 160—had arrived, but books and equipment were still somewhere enroute. Meanwhile the school and five large mat-sheds near by were being got ready for use. A good deal of adaptation was necessary, and even after the books etc. had turned up and classes had started the air was full of the noise of hammering, sawing, and the shouts of workmen. A huge attic was hurriedly turned into a library, shelves, tables and seats of cheap wood had to “be made” while we waited, “verandahs were boarded up to make extra rooms, ordinary rooms were fitted up as simple laboratories. Meanwhile every extra new student or teacher who appeared meant a fresh problem of accommodation, and teachers and students were housed in every corner of the city. Yet faculty meetings were held, classes were commenced and things gradually got going, even to a series of orientation lectures for freshman students, given in the “assembly hall” the largest and most respectable of the mat sheds. Here also chapel services were held while another mat shed served as a practice school! And presently there appeared on the ground outside an adaptation—if not an improvement—in the shape of a long crescent shaped dug-out; for there had been air raid alarms even in August, and there were signs that the Japanese might soon turn their attention to the South-West. Kweilin was beginning to be panicky about air raids. The city is rather curiously situated in a circle of queer-shaped hills—some are actually inside the city wall—which contain huge caves. When the aid raid warning went the population streamed out of their homes and took refuge in these caves. Sometimes they were stuck there for three or four hours waiting for the “all clear” signal. This occasionally meant a serious waste of time in schools, and in the College class hours had to be adjusted to include a possible air raid period—10 to 1! As a result several classes had to be put in the evening finishing about 9.30 P.M., not very easy to arrange since at first there was no electric light, and storm lanterns had to be used. But classes went on, and the College settled down to the term’s work.

In October events moved more swiftly than had been expected. Hankow and Canton fell to the Japanese and Changsha was burned. The next objective seemed to be Kwangsi province and Kweilin was flooded with refugees. Transport and communications became incredibly difficult and in November air raids were more frequent. Kweilin being the capital of the province and the seat of important government activities felt itself a marked place. And so it was. In December and January there were a number of terrible air raids. In the crowded city many people were killed and wounded, and all over the place buildings, whole streets of them, were destroyed by bombs and fire. In the College classes were often suspended while the destruction went on. They returned to find one men’s hostel completely burned out and another damaged, while several teachers lost their homes and all their belongings. For Kweilin is a very small city and after a raid nobody could feel sure that his home would be still standing. Students helped with salvage and refugee work and carried on their studies too, and “classes as usual” was still the motto, though books and apparatus and even bedding had to be stored in the dug-outs in case of emergency.

So far the College personnel has suffered no loss of life and it has been possible to complete one term’s work. “Exams as usual” are now in progress. It now looks as if Kwangsi may soon be invaded, and the College is preparing to go on trek again—when it can find a place to trek to! Scouts have gone off again, two lorries and petrol have been bought—public transport is not available—and students, teachers and families are preparing to be transported in relays, when and if a new

destination is found. Having no abiding station, no home, no security, and in many cases no means of livelihood is the formidable problem of those who leave the Japanese occupied areas. And always the invader advances. Many students have not heard from their families for months, are anxious about their fate. Their stocks of money dwindle sometimes to nothing. A student who lost all his spare clothing in an air raid had no money to replace it. A teacher lost all his books, his notes, his typewriter. These are just typical cases. And any day if the sky is clear a few incendiary bombs may fall on the College, and all the things so laboriously brought from Wuchang may go up in smoke. It takes a great deal of faith and courage to carry on in such a situation, yet faculty and students are cheerfully facing another trek to the West.

WEST CHINA UNION UNIVERSITY NOTES

All the students have returned from Camp Training and classes are in full swing. The latest figures for the fall term enrolment are:

College of Arts	164	
College of Science	128	
Agricultural Extension	36	
College of Medicine & Dentistry:		
Medicine	168	
Dentistry	77	573

Cheeloo University has enrolled in the

College of Arts	29	
College of Science	23	
College of Medicine & Dentistry		
Medicine	98	150

Nanking University has an enrolment of 319, Ginling Women's College 111 and the National Central University Colleges of Medicine and Dentistry a total of 113, making a total 1,266 University students on our campus at the present time.

The Chemistry Department has entered upon a scheme whereby it prepares certain inorganic drugs from local products for use in Szechwan Hospitals and Dispensaries. The members of the Chemistry Department are undertaking this work as a piece of national service in their spare time.

A VISIT TO SOME COUNTRY CHURCHES IN CHEKIANG

In the common national trial all denominational and factional barriers have quite broken down, and a beautiful fervent spirit of brotherly love is manifest. Political conditions, however, are very strained and the country people are kept in an agonizing suspense.

The city ofhas been bombed twenty-four times since I last visited it a year ago. It is pathetic to see the horror-stricken countenances, even of the little children, when the sound of these terrible engines of death from the air is heard, and a mad rush for

cover is made by everyone. Some are too late in reaching safety and are ruthlessly cut off by this 'arrow that flieth by day.' You will be glad to know that Dr....., who temporarily lost his reason during one of the bombing raids, has been prayed well again. In his rededication to the Lord, his love for tobacco and wine has completely gone and I am told that he has had the grace to 'put off' many things which were not pleasing to Him. When there last Sunday we had to alter our time for the morning service on account of these flying harbingers of death. I had a lovely hour with the believers, who were greatly cheered. At each door they had posted a 'look-out' whose duty it was more to listen than to look. If the drone of a plane was heard we were ready to scatter immediately. We had finished our service, however, before the warning was given. Shortly after this a tiny canal boat took me to....., a small village not far away, where there is a lively little congregation. They were gathered waiting for my arrival. No sooner had I given out the first hymn than we heard the sound of the bombers over the city I had so recently left. We scattered into little groups and waited and prayed in silence till the danger had gone. (China's Millions, February 1939).

ONE DEADLY BLIGHT

There is a pattern worked out in clear detail in every city and every bit of countryside in the territory of the occupation. One of these details is the appalling spread of opium and heroin, its derivative. The latter is a habit just as deadly as the former, for it is indeed opium habit; but the latter is more easily acquired. And when acquired, it brings to the victim a passion for it that will force him to do anything for money by which to purchase the drug. In some cities it is unsafe for anyone to be known to have ready money, no matter how small the amount. The farmers do not want to have anyone know when they sell rice or a pig, for there is danger that at night the sad drug victims will come and hold his writhing body over an open flame in order to find where he has hidden the money. The hospitals in many cities now under the invaders are full of poor farmers and shop-keepers who were thus burned in order to furnish funds for heroin.

One of the recent stories that has a happier ending, is that of a young lad, a refugee who lives in a camp. For some months he was in a temple camp. While here he contracted the heroin habit. "How did you get the desire for this terrible thing?" asked the missionary who cared enough for his soul to go after him. "A friend gave me a cigarette which was doped," he answered. And all too readily the appetite grew until it overwhelmed him. The missionary took him to a hospital, where nurses and physicians worked to cure him, with good success. But the real cure was that of soul. While in the hospital, he gave his life to Jesus Christ, and again He said to the young man, "Go, and sin no more." The young man is now in the Salvation Army Camp, where he will have special care. With shining face he witnesses, "God has taken away even the desire to have the heroin, and from now on I shall not smoke even one cigarette!"

This is one of many victims. With the limited equipment and personnel in these places of danger, the evil, alas, is bound to spread far more rapidly than the Christian can reach. But that there are some saved is a matter of great joy. And the matter of prevention is a battle royal, which all can enter. (China Christian Advocate, December, 1938).

CHRISTIAN BANDS IN WAR-TORN CHINA

The Rev. Frank Ling, who was leader of another Bethel Band which worked in Kweichow Province writes that going through these mountainous districts if there were not busses they had to ride in chairs. In one city there was only one chair and one of the two chair-bearers was unable to carry. So Mr. Ling and Mr. Yang had to walk and to climb up the hills. Many times they had to stop on the roadside to pray for strength. After the first day they were so tired when they reached the small village that they hunted for a hotel to spend the night. There were only three rooms—one of which was for cows and pigs. One room offered for their sleeping room was so dark and filthy that they could not sleep there so they went out to the guest room. Here they found no bed but some empty coffins and coffin lids. Spreading their bedding on the coffins they went to sleep. Mr. Ling said to his friend, "We are not dead yet, but we are tasting death!" Christ had not where to lay his head, but they had a coffin.

This mission band travelled four thousand miles; they walked on foot four days, rode in chairs for eleven days and held over sixty meetings with definite conversions.

One of the Chinese Christians, Mr. Ernest Yin, the Provincial Minister of Finance for Hunan, wrote a letter requesting Christians in China and all over the world to observe a day of prayer on behalf of China. He wrote:

"I am writing you on a very urgent matter that the Lord has laid upon my heart, and one that I am sure to which you too have given great consideration. It is the matter of prayer.

"It is nearly one year since the war started in China and at present it looks as if it will be a long drawn out conflict. The awful destruction and great loss of so many innocent lives weighs me down with grief. I am burdened to know what we Christians should do. I know of only one thing we do and that is to pray.

"The Lord has laid it on my heart to suggest to a few friends that as a group we might suggest a Day of Prayer for Christians in China and in foreign lands. Can we not stand unitedly in definite prayer that God will bring about a speedy and righteous settlement to this awful conflict?

"I realize that we in China, whether engaged in Government service or in any other pursuits have grievously sinned against God. But I believe that if we humble ourselves and call upon the Lord He will hear us and save us. Therefore I believe it will be pleasing to Him if we set apart a Day of Prayer. I suggest September 4th, or even an earlier date for this purpose." (The Missionary Review of the World, January, 1939).

A DISTRICT CONFERENCE IN FREE CHINA

We did not wait for Madras to tell us how to break through denominational barriers. The Conference delegates came from two large church groups—the Methodist Episcopal Church and the Church of Christ in China sponsored by the Canadian United Church. Our leadership included members of four churches—the Baptists, Anglicans, Methodists and The Church of Christ in China. And we were truly one in spirit. Bishop Song of the Anglican Church took home with him the names of all the Conference members so that he could keep them on his prayer list. Rev. Hsu Yao Gwang of the Baptists helped with the dramas and

endeared himself to all by his friendliness. Miss L. V. Rouse and Mr. C. A. Bridgeman of the Canadian Church made a large contribution especially through music. The unity of the Conference group was also helped by the living arrangements. We all ate together in a Chinese restaurant so that no one had to be Martha. The delegates were housed in two places very near and the leaders—both Chinese and missionary, nine of us—were all welcomed in the W.F.M.S. home where Miss Celia Cowan was our generous hostess.

We met for one week. There were five periods of consecutive study. There was an excellent survey of the whole Bible by Bishop Song. He not only made us hungry to read the Bible but also gave us a method to lead others. And he gave this survey in such a way that it was vital and related to present day life. There was an hour on "The Home in the Present Crisis" lead by Miss Nowlin who showed special skill in getting the delegates to take part themselves. There was a series by Mr. Sen entitled "The Church's Contribution in the Present Crisis." Before Mr. Sen arrived the delegates were restless with the problem of what concrete work could be done that would be definitely related to the national emergency. Mr. Sen helped to answer this question. There was a period on games. It was set up on a practical basis of providing materials so as to make the equipment for the games right there and take them home. There was one period given to the discussion of various practical problems of church and school leadership such as: Sunday Schools, Public Health, Self Education etc.

The evening worship services stand out. They were led by Rev. Hsu Yao Gwang who has a beautiful command of Chinese and a deeply spiritual message. He has been with Dr. Reichelt and is himself one of those sincere mystics who can open for us the windows into eternity.

On three evenings we had short dramas preceeding the inspirational talk. We tried to show how the drama could be used for Christian worship and education. (China Christian Advocate, December, 1938).

THE CHURCH IS ON THE MARCH

The church truly is on the march, and the conviction grows that nothing will stop it. The sixty-second annual conference of Foochow Methodism brings fresh proof of the everlasting verity that the church is built upon the rock of Christ, and the gates of hell shall not prevail against it.

Fifteen hundred and forty-four were added to the roll of full members, and twenty-eight hundred to the list of probationers. The significance of these gains lies not so much in the number as in the fact that the church which a few years ago was losing in members is now definitely on the increase.

Some advances were made in self-support and there were two interesting reports of Stewardship Sundays. The Fifteenth Township church in Mintsing District reported 150 chickens given on one Sunday for pastoral support. Gang-Cia church near Foochow reported 60 birds of the same species donated for the expenses of the church. Here is a road which may lead to greater things in the future. One chicken is worth from 80 cents to \$1.00.

Behind the evangelistic advance, and fortifying it with a steady, persistent pressure for solid results in life and character was the broad program of religious education. Every feature of the Christian movement from worship to street preaching was fertilized by the rich con-

tribution of training and instruction provided by the Board under the executive direction of Dr. Roxy Lefforge. Her itinerancy throughout the Foochow Area in 1938 is a record probably never surpassed by a foreign worker in this field. Training schools for leaders were held on five districts besides many conferences and pastoral retreats. Some of these were of a month's duration. The building of the Christian home, where souls are made, and training for parenthood by which souls are formed for action were recognized as the central task of the church within our boundaries. (The China Christian Advocate, January, 1939).

—o—

Work and Workers

New Secretary for Religious Work among Middle Schools:—

The China Christian Educational Association has looked for a secretary for Religious Work among the Christian Middle Schools for years. No one was available until this moment. Mr. H. K. Ma has been invited to fill this vacancy. Mr. Ma, a native of Shanghai, is thirty-five years of age. This is of great significance. There is the trend everywhere in recent years to use men of a comparatively young age which points to energy and ambition.

Having graduated from the Peiping Academy, Mr. Ma entered the National Peiping University. During his student life in Peiping he was active in the Christian student fellowship work and was elected to be the chairman of the government Universities fellowship groups for two years. Then he went to America for further study and received his M.A. degree from the Hartford University where he majored in religion and international relationships. After his return to China he served as secretary for rural work in the National Committee Y.M.C.A. Later on he was connected with the Lichwan Rural Reconstruction Experiment.

Mr. Ma is very interested in religious work. He was editor of the Christian Youth, a fortnightly magazine. He has translated several books along religious lines for the Associated Press of China and the Christian Literature

Society of which he is one of the special editors invited by them.

Nanking Theological Seminary:

—An absolute charter has just been granted by the Board of Regents of the State of New York to the Nanking Theological Seminary. The granting of an absolute charter from the beginning instead of a provisional charter is an unusual recognition which was made possible not only by the adequate financial resources of the Seminary, but also by the high degree of academic attainments of the faculty, and the thorough and painstaking organization of the Seminary, its Board of Managers in China and its Board of Founders in America. This charter grants to the Seminary the right to confer the degrees of B. Th., B.D., B.R.E., M.R.E., and Th. M.

The Sea-Plane for Borneo:—

Having obtained Government permission, and the approval of the Home Board in New York, the Netherlands East Indies Conference, assembled at Makassar, finally discussed the particulars as to the best type of plane for the work. We now most earnestly invite the faithful prayers, and liberal gifts of friends at home, to make this Gospel plane an actual working reality. In our next issue of The Pioneer we hope to give more particulars about the Sea-plane, which is to fly over the terrific, forbidding rapids of our fields in Borneo. (The Pioneer, December, 1938.)

The War Reaches Shensi:—

A fortnight ago I had a very happy time in Fuyints'un. That was also the occasion of the Assembly. There were 73 Baptisms there and the meetings were well attended, in spite of rain on the first day. The feature of the Fuyints'un meeting was that more than half of the candidates were young people, many of whom were scholars in the Fuyints'un School. The School is doing very well this year. It is now recognised by the Government. There are over 300 students in session, and had the place been larger there might have been many more. As it is, there had to be many extensions in order to accommodate the boarders. The Headmaster is a Fuyints'un man, who has been away for a number of years and now returns to us with added experience and enthusiasm to make the School a success in every way.

"We are all prepared for the worst and hoping for the best, and are in excellent spirits and getting on with our work as usual. Last month we had our autumn Assembly Meetings, and we had the joy of receiving thirty-one new members into Church fellowship or baptism. The meetings were followed by a ten days' course of classes for voluntary lay leaders. This now brings the total number of baptisms for the year in the Sian district up to seventy. I have not yet had Mr. Mudd's figures for the North, but I believe they are between two and three hundred. From the point of view of the Church, both North and South, this has been one of the best years we have ever had. The contributions from the native church are about \$200 in excess of the previous highest total. There is a real quickening of the Spirit through the Church, and so much suffering and distress has called forth much love and patience and self-sacrifice on the part of the Church members."

(The Missionary Herald, February, 1939).

Personal Work Amongst Ahungs:—It has been my privilege for the last few months to make a general survey of the Moslem districts within our Yunnan field. If the Gospel is to be preached to every creature, then the time has come for the Church and missionary body to stop avoiding this great mass of humanity, and to seek earnestly to bring Jesus Christ to them. My wife and I are right in the midst of our task and already we have visited seven districts, containing fifty-one villages, sixty-three mosques, with an approximate population of one-quarter of a million souls.

Our usual method is to visit each village, first preach, then sell gospel portions, usually the bilingual, Arabic-Chinese, and give out tracts. We then pay a visit to the mosque and seek to discuss Christ with the leaders. It has been most interesting to find how eager they are to purchase scriptures. The Ahungs on the whole have been quite friendly, one even inviting me to preach to the Moslems who had gathered for prayer in the mosque! P. A. Contento, (China's Millions, December, 1938).

Tsingtao Hsi Ling Settlement:—Ch'ing Ts'un which is the official name of the small Settlement under the Army's care at Tsingtao is one of ten such places all situated in the Western Section of Tsingtao right by the sea. For the poor people such as those living in these places who need plenty of fresh air and sunshine a better place could not easily be found.

At present we have about 96 families living on the Settlement—actually about 480 people—every house being occupied. Should a vacancy appear an applicant for that house appears almost simultaneously. This is

due to certain advantages which people living in the Settlement obtain. For instance: rents are one dollar per month with an extra ten cents for sanitation. (With the income from the sanitation fee a sweeper is employed who keeps the place swept). One tap supplies water for the whole place, one cent per five gallons being the charge made.

A free clinic operates on the Settlement. Minor ailments such as boils, sores, eye, ear, or throat troubles are treated. Without doubt this clinic has been a blessing to many sufferers.

During last winter when, owing to political trouble, many people in these Settlements were subject to special hardship, a large Porridge Kitchen was opened in Ch'ing Ts'un. During those cold months over 300,000 portions of hot porridge were distributed from that one centre. (The Crusader, Peking, December, 1938).

Kansu Province:—Leper patients at Lanchow Hospital are numerous, exceeding the total of last year. Four months ago eighteen lepers were baptized, more than half being Tibetans. This was a great joy to all. (China's Millions, January 1939).

The War comes to Linhai:
Heart-rending Scenes:—On Saturday, September 24, our city of Linhai had its first experience of Japanese bombing. I was not in the city at the time as I was just on the way back from Sienku. When I reached the city late that night I found it panic stricken with almost everyone fled to the country and hills. In the early morning five planes appeared and dropped fourteen bombs, killing over sixty and wounding many more. The bombing was also extended to Haimen and Wangyen. In the latter city our church building was hit and badly damaged, and amongst the scores killed were two church members. I cannot

describe to you the great sorrow and fear that has gripped the hearts of the people, and it seems that we are only at the beginning of our troubles. My own heart has been torn as I have witnessed the grief of these dear people. How sad it is that these defenceless, harmless people are so ruthlessly killed. I know in these difficult days you will be praying much for me. I am alone here and doing all I can to help and comfort the people. In the event of further trouble I plan staying on here as long as it is humanly possible. (China's Millions, January, 1939).

Nanchang Chinese Fight Leprosy:—The Nanchang Leper Colony is the first fruit of the Chinese Mission to Lepers since its founding in 1916. It is the first colony founded by Chinese and supported by Chinese with a Chinese Board of Directors. Ninety-five per cent of the annual support now comes from the Government and five per cent from local sources and a grant by the Chinese Mission to Lepers. But it remains a Christian institution. At Christmas 1937, thirty-two lepers were presented for baptism, and when Bishop Huntington was there, twenty-eight lepers were confirmed. When this leper colony was founded there was not a single Christian leper in Nanchang; today there are sixty-five. (The Spirit of Missions, January, 1939).

Leper Work in Lanchow Found Most Fruitful of C.I.M. Hospital Activities:—"The leper work continues to be a very important part of our duty," write Drs. Pearce and Pedley in the China's Millions. "During the past year ninety lepers have passed through our hands, of whom some fifty-three were with us at the end of the year. There was a heavy death roll during January and February when the influenza epidemic visited these parts. At

that time, some of the Christian leaders passed away. Practically all the Chinese and Tibetan lepers are Christians, in other words, 80 percent of the inmates. Evangelically, the leper work forms the most fruitful of all the hospital's activities." (The Leper Quarterly, December, 1938).

Tsingyuen Leprosarium:—With 65 patients and a modest budget of \$5,000, local currency, Tsingyuen is reputed to be the most economically run leprosarium to be found anywhere. It costs for maintenance only U.S. \$1.00 per capita each month, the secret being that each patient is required to raise his own provision on the farm aside from his petty cash amounting to about a quarter U.S. currency! (The Leper Quarterly, December, 1938.)

Printing the Bible in Sianfu:—The Bible Society's General Secretary for China, the Rev. W. H. Hudspeth, reports that he has arranged to have 20,000 copies of St. Mark's Gospel printed at Sian, Shensi. "For some months now, owing to hostilities, it has been impossible to get Gospels through to the people there. Finally we sent shells (printing plates) by aeroplane, and now we are printing. This means that we are printing Gospels in Hankow, Chengtu and Sian, in addition to all the work that is done from Shanghai." (The Missionary Herald, December, 1938).

Extracts from Anking Letters:—In a letter in which Mr. Fairfield wrote Bishop Huntington August 25th he says: "Here at the hospital we are continuing to hold services in the ward chapel, daily Morning Prayer and Celebrations of the Holy Communion on Wednesdays, Fridays and Sundays. Dr. Taylor and the men nurses help lead Morning Prayer. Mrs. Annie Hsu has been doing a great deal of personal evangelistic work among our refugees and the families of the hospital workers. As a result a

hundred and twenty six have signified their desire to become catechumens. This number in many cases includes whole families. Mrs. Hsu and I have a schedule for interviews with the inquirers in addition to a daily class which she conducts for illiterate women. We hope soon to arrange for evening classes for the men, most of whom now go out to work each day, by enlisting the aid of the men nurses. A Men's Bible class has been meeting each Sunday for the past two months. Miss Bowne has a daily Bible class for twenty of the older students. These students with help are conducting a Daily Vacation Bible School for the compound children, using some of the up-stairs hospital rooms. (District of Anking Newsletter, Nov.-Dec. 1938).

News from the Kiangsi Front:—"Ching Yue Chiao, one of our clergy who has had two years training in the Agricultural Department of Nanking University has gone up to help in a resettlement project near Anfu, where some farmer refugees are being settled on some vacant land. He reported these new settlers making a very good start." (District of Anking Newsletter, Nov.-Dec. 1938).

A Narrow Escape and a "Pioneer Job":—"I reached Hankow on Oct. 9th and on the 11th I joined the service. As the area was getting smaller I did not have much to do. But on Oct. 22 I was ordered to take charge of the special train for women and children to Changsha. On the 23rd we were bombed without any loss or damage, but on the 24th bombed and machine-gunned again almost for the whole day. As a result 8 women were killed and about 30 wounded. The train was entirely destroyed and so our baggage and belongings turned to ashes. Then we, together with about 400 women and children walked for 30 li (10 miles) and

proceeded to Yochow by Chinese junks for 8 days. From Yochow we took train again to Changsha. I am living my second life and back to the Church doing some pioneer work." (District of Anking Newsletter, Nov.-Dec. 1938).

Repairing the Dyke:—The recent floods in Shantung have caused widespread distress—an addition to the tragic sufferings that have resulted from the Japanese invasion. The people of Peichen got tired of waiting for the Government River Conservancy Bureau to do something in the way of repairing the broken dykes and decided to try what they could do on their own initiative. Our Baptist pastor, Chang Siu Ching, and a number of other Christian leaders were at the head of the organisation that was set up, and the Rev. Henry Payne was able to secure help from the relief funds at the disposal of the B.M.S. It took some 3,000 men twenty days to repair the auxiliary dyke, but in the end it was satisfactorily completed and in three counties it has been possible to put in winter wheat with the hope of crops next spring.

B.M.S. relief funds were the vital factor in this for they made possible the feeding of the men during the work. The villagers themselves were so destitute that it was only their labour they could give. Pastor Chang and his colleagues organised the food supply. Large mat-sheds were erected where the men could rest during the noon heat, and preaching and singing services were held at which the people willingly attended. (The Missionary Herald, December, 1938).

Quilts!—The wounded soldiers in Sanyuan needed clean quilts, and needed them badly, for their bedding had been used continually by a series of men, without being washed, all through the winter! The temporary hospitals that were housing hundreds of wound-

ed soldiers had no organisation to deal with such a need.

Twenty padded quilts were collected one morning, unpicked by refugees, and taken down by them to the river, to be brought back to the church in the late afternoon. The first day the weather turned cloudy and wet, so it was impossible to get the covers dried until five o'clock, and the wounded men were waiting to use them that night! The girls seized the ten quilts allotted to them, and spread them out in the classrooms, working three or four to a quilt and finishing in something over an hour. The women who gather daily for prayer spread their quilts on the floor of the room where they hold their meeting, and worked very fast, singing snatches of choruses the while and shaking their heads over the badness of the washing. They had not seen how *very* dirty the quilts were to begin with, nor did they realise that it is difficult to remove bloodstains when one uses cold water and no soap! By the time the quilts were finished that night it was raining hard, but they were soon bundled into a cart and taken safely to the soldiers' hospital.

The day of the photograph was sunny and still, so we spread the quilts out in the playground of the Girls' School, and in the courtyard outside the prayer meeting room, and sewed them up very quickly as we were not cramped for space. The old lady in the extreme left is eighty-six years old, and has only just become a Christian, so I think *her* bit of service must have been specially precious to the Master. (The Missionary Herald, December, 1938).

In St. Luke's No. 2 Clinic, Shanghai:—He was a small country boy just under thirteen. His widowed mother sent him last spring, after their home was burned by the Japanese, into Shanghai to fend for himself. He landed in a refugee camp, and

after some months became an apprentice in a brass shop. He had been learning his trade for just a month when for some reason or another he made his master angry—so angry that the man hit him on the head with a sharp instrument. The child came to the clinic to have a deep scalp wound treated. He was very brave and very grateful, but he did cry a little when he told his story. He was so little and so pathetic to be on his own in the world.

Another little boy not yet fifteen with bad leg ulcers, which he came to have treated, was an apprentice with a tailor. He was a thin little fellow and eagerly drank a cup of hot bean-curd milk. He said that some nights he worked until one o'clock. His clothes were thin and dirty and he was shivering with the cold. He was given a new set of clothes—a padded garment and a pair of padded trousers—and he was so pleased and surprised and happy when he left the clinic that it did one's heart good to see him.

A dear little eight year old girl rocked back and forth on her stool as she was having a big, angry-looking boil on her head dressed, saying over and over to herself the only prayer she knew, "Oo Mi Doo Veh, Oo Mi Doo Veh." She did not even whimper. She had come to the clinic all alone. Her mother was too busy with three small children at home to bring her.

Then there was the man that had been knocked down by a soldier and had cut his eyebrow and forehead so badly in falling that it took six stitches to close the wound. He was a countryman, a refugee, living in one of the camps. He was thin and undernourished and he drank his cup of hot bean-curd milk so hungrily that he was asked if he would drink some more. He would, and the second cupful went down. The next day he appeared

with his small daughter. After his dressings were changed he was asked if he wanted some more of the milk. He did, and he said, "Today give me just one cupful, and please give the other to my little girl." She got it and a dose of cod-liver oil extra which she seemed thoroughly to enjoy. The man left saying, "I didn't know that there was any place in the world where there were such kind people." After all it was so little to do for them. (District of Shanghai Newsletter Nov.-Dec., 1938).

Salvation Army Relief Work:—

Officers in the larger cities are engaged almost solely in the relief of the poor and distressed. The Peking programme, which is similar to that being conducted in Tientsin in some respects, is taxing the physique of the Officers to the limit. There are nine Porridge Kitchens and Shelters.

Unemployment relief consisting of clothing, fuel and grain is also being distributed in three large areas of the city. 1000 people are supplied with food at each Kitchen daily and an average of 60 men sleep nightly at each Shelter. In addition to the places mentioned in last issue, Chefoo been allocated money for the relief of the poor.

Refugee Camps:— We congratulate Salvation Army representatives at Sheng Fang, Pan Chia Wo and Su Ch'iao, for the protection they were enabled to give the distracted during recent troubles. There were seven Refugee Camps operating in Sheng-fang, two in Pan Chia Wo, and a number in Su Ch'iao. The people, in time of trouble, make for these temporary Refuges, over which the Army Flag flies, and the Officers have a splendid opportunity of comforting and, sometimes, feeding the people.

Work in Wuhu:—"I go from 5.30 in the morning until 11 or 12 at night. The morning is spent

in the dispensary. We are very busy with so many sick. In the afternoons, I must give orders to the women in the industrial work, inspect their work, etc. The navy men come to buy, and a hundred other things turn up.... The day is gone before all that should be done is finished....

"We have had altogether 65 babies left at our gate. Thirty-one have died but the rest have come on beautifully. Poor darlings, some were in terrible condition when they arrived. Care and food change them quickly."

Priest Walking West:—The Rev. Newton Tsiang, formerly of the Anking diocese, is walking through provinces as large or larger than the state of Texas to get to Cheng-tu, capital of Szechuen province.

"I am perfectly willing to suffer hunger, cold, and even death in order to be able to teach my dear beloved youths in my mother nation, free China....

"As thousands and thousands of China's most promising young people are now in west China, and still many more are going, I tell you truly, I cannot leave them without the Christian religion." (The Living Church, November 2, 1938).

Save a Life:—Here is just one story—out of thousands:

"A Chinese pastor, writing from somewhere in occupied China, says: 'Ninety-five per cent of the buildings within the city walls have been burned. Our church and parsonage, just outside the city gate, have been saved by the Grace of God, and still remain intact. The church people have scattered to the country for safety and in search of a living. On Sunday they still come back to the church for worship and prayer. My wife and I, an elderly couple trusting in the Lord, live in the church, refreshing the refugees with a little tea, and offering a place to spend the night. Most of these people are passing through on the way to other places

in the interior.

"Although in our church here I am rendering various kinds of service, I have not a cent of cash in my possession. Not being able to save myself, how shall I be able to save others? So I pray that you will help us with a few dollars with which to save our own family and provide a little food for the numerous refugees who pass through. My wife and I have decided not to flee from here, but to partake of the sweet and the bitter along with the refugees....I do not have another single scrap of paper and there is no store in which to buy paper. If you write to me, please enclose a blank sheet of paper so that I may send back a reply to you."

The common greeting in China today is not "How do you do," but "Have you eaten?" For most of the people there has never been enough; now there is nothing. (Women and Missions, December, 1938).

Salvation Army Work in P'ing Ti Ch'uan:—Early in October a new Hall was opened in this place. The following is taken from an account of the proceedings:—

"A procession was formed, and away we marched, stopping half way for an Open-Air Service, and thence on to the new Hall. Here after song and the reading of Psalm 122, I hoisted the Army Colours, and then, in the name of the Lord opened the doors and led the way to the Dedication Service, with a fine crowd present. The solemn words of Solomon at the Dedication of the first Temple were used, and with glad hearts and united prayer, the place was consecrated for the Worship and Service of God.

Three Meetings were held on Thursday, 6th. The many fervent prayers of our people was the outstanding feature of the first. Eight babies were dedicated in an impressive Service in the second, followed by the enrolment of six